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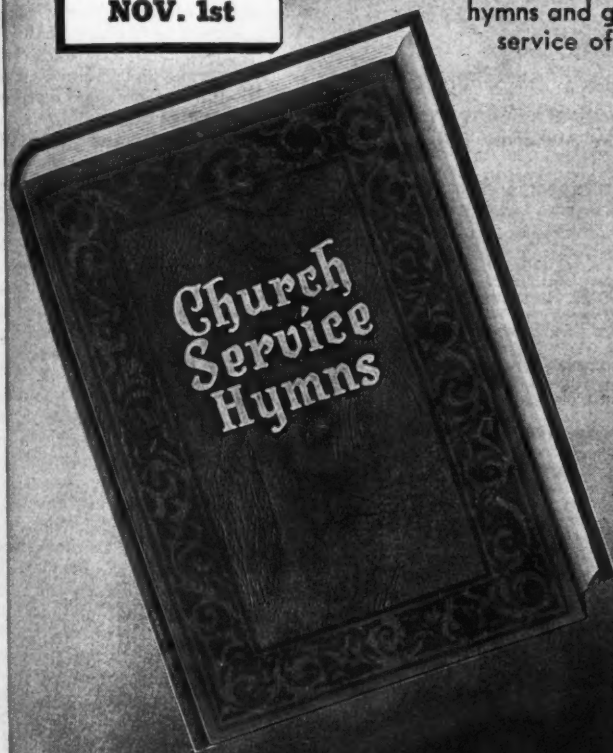
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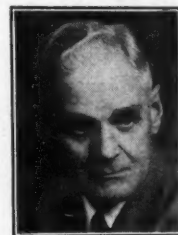
Among Those Present

John W. McKelvey (*We Discover Ourselves at Thanksgiving*, page 28) is one of the outstanding young pastors of Methodism's numerous flock. Minister at Lansdowne, Pa., since 1944, he has the reputation of being a church-builder extraordinary. During the past three years he has received close to 400 new members, paid off a church mortgage of \$17,750, raised \$13,300 for renovations and improvements on the church. Members of his fast-growing congregation say he is the ideal combination involved in the word "pastor": a powerful and popular preacher, an organizer who knows to put his people to work at church tasks suited to their talents, and an indefatigable visitor.



Author of numerous articles in the church press, Dr. McKelvey's pen is seldom without assignment from editors in need of copy that is at once soundly evangelistic, scholarly in thought and lively in expression. In addition, he somehow finds time to carry a variety of responsibilities both civic and ecclesiastic: his town appreciates his many public services; his conference (Philadelphia) likewise—it just elected him a delegate to the Northwestern Jurisdictional Conference for 1948.

Fred B. Barton (*The Bible Said It First*, page 92) is no newcomer to CHRISTIAN HERALD. Over a period of many years he has contributed enough material to be rated "one of the family." During World War II and immediately thereafter he served as a correspondent in England, Egypt, India and China and points east and west.



He likes to be called by his first name. He greets visiting strangers at his door with: "Well, we used to have a Mr. Barton around here, but we got rid of him. I'm just plain Fred."

Fred lives in Akron, Ohio, where he is between punching out articles for a string of magazines (via two-finger typing) he drops in on the Akron Crime Clinic—an organization "made up of railroad detectives, factory police and a few well-wishers in the field of crime detection and prevention." The clinic, he says, gathers him to its bosom after he had written some pieces on fingerprinting. Other avocations: flying a plane (amateurishly), playing the piano (by ear), swimming (laboriously)—and attending church (zealously).

Wilmar L. Thorkelson (*Luther Was There, Indeed!*, page 30) is another journalism prize-winner who has gone on to make good at the craft of putting words together. At Concordia College, Moorhead, Minn., he won a news-writing con-

test sponsored by the Minnesota College Press Association. At 29, he is now the *Minneapolis Star's* religion editor.

On the way up, however, he did a great deal of political reporting, and it was while covering sessions of the state legislature early this year that he got the first-hand acquaintanceship with Governor Youngdahl's law-enforcement program which is the basis of his "profile." The more personal impressions were gained while interviewing the governor on the run—piece-meal, and by asking questions between gasping breaths.

Besides seeing that religion gets a good break in his paper, Thorkelson serves as correspondent for other papers and news agencies, among them being the *Christian Century* and Religious News Service.

Stuart W. Kroll was a little afraid that some of our readers might confuse the title of his article (*Killer at Large*, page 26) with the author, so it required some reassuring to get him over to the photographer's. With that settled, however, we proceeded to an even harder task—extracting some vital statistics from this reticent (about himself) young man.



Eventually this information came forth: he began his writing career in college, winning two national short-story contests while an undergraduate. Like anybody who meets such early success, he quickly decided fate had marked him for a writing career, and for a few years managed to sustain himself by doing fiction, articles and poems. Then, like almost everybody who writes and sells—or tries to—he soon concluded there was a terrific scarcity of editors with judgment, and decided to help fill the gap. He became an editor of a small literary magazine published in New Hampshire: "It died from lack of paper, funds, and—I think—that divine spark called genius."

Dale McCulley gave the loving touch to his portrait of C. S. Lewis (*Unorthodox Champion of Orthodoxy*, page 69); he considers Lewis "the greatest Christian writer of modern times." Now freelancing in the religious magazine and film-writing fields, Mr. McCulley until recently served Moody Bible Institute as publicity manager.



Of himself, he says: "As a conservative, I have several crusades at heart. One is to abolish 'fundamentalese' (the religious jargon that makes Christianity unintelligible to the man in the street). Another is against the negative legalism current in some evangelical groups. And then there is the matter of the neglected social implications of the Gospel. . . ."

Those are quite some crusades, Mr. McCulley. But, also as theological conservatives, we share the struggles to attain those objectives!

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• On this page last month, in quoting religious service attendance figures at the Fort Knox Universal Training Experimental Unit, the wrong word was used. The actual facts are much better! The first four weeks, attendance was compulsory, thereafter non-compulsory. Immediately after this compulsory period Protestant attendance dropped from 435 to 37—but that drop came on the first three week ends when there was an exodus of trainees. Catholic attendance dropped to 40%. How many trainees who left the camp went to church at home, we do not know, but we do know that on the following week and thereafter, *non-compulsory* church attendance rose steadily until it reached an average of 189 trainees, or 37.2% for the four months. Catholic attendance went up to 70%. Compare that *non-compulsory* trainee attendance with non-compulsory church attendance in civilian life!

• *What is the exact meaning of Galatians 6:15?*

The verse reads: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Paul says specifically that rites and ceremonies, however significant and dearly held, do not in themselves constitute a Christian experience. Men and women become "new" through Jesus Christ alone. Their acceptance of Him as Savior and Lord is the only final and absolute. Paul was addressing himself in this passage to his fellow Jews, who still made circumcision vital to Christian experience. With or without circumcision, a man is still "lost" until "found" by Christ and until he has become a "new creature" in Christ.

• *What is the religious affiliation of Time's religious editor?*

He is Protestant. The fact that the question is asked suggests that in editing this department he is strictly non-partisan!

• *Our daughter is engaged to a fine young man. She has completed her college work and he has another year. They have planned an unchaperoned hitch-hike trip to a distant state. We have complete confidence in our daughter and her fiancé, but my husband and*

I cannot bring ourselves to favor the plan. What is your opinion, please?

Definitely my opinion and judgment support the parents.

• *What would you say are the perfect proportions and contents of the "prayer perfect"?*

Your prayer perfect is *your* personal achievement. The prayer itself is the most personal and human thing in the world but at the same time it is infinite. However, answering the question "im-*personally*," in prayer we should speak to and with God about: first, Himself; second, His gifts and benefactions; third, others than ourself; fourth, our sins; fifth, our needs. The first is praise, the second is thanksgiving and gratitude, the third is intercession, the fourth is confession, and the fifth is petition. I am indebted to the calendar of Grace Cathedral, San Francisco, for the latter part of this answer.

• *I am a minister's wife, and, with my husband and family, live in a parsonage. Some members of our church criticize us for ever allowing in the parsonage such games and social diversions as they with their children freely practice in their own homes. Is this parsonage our home—or what is it!*

I am 100% for this preacher's wife. I assume that she is a woman of kindly discretion, that she appreciates the difficulty of a dual "high office," and that she is ready and eager to make the sacrifices my mother and wife have made—being also preacher's wives. Nor should it be overlooked that "P.K.'s" have suffered even more at the hands of some members of the congregation, than have their parents!

• *In one of Mrs. Roosevelt's recent columns she described, with a good deal of enthusiasm, "drinking champagne according to French custom." Also, in giving her program for a crowded Sunday, she made not the slightest reference to church attendance. How do you feel about this?*

Just as the one who asks the question feels: "Very, very sorry."

• *Was Job a real man or is he merely a symbol and the Book of Job in the Bible*

nothing more really than a great poem?

The Book of Job is a great poem and Job himself is a universal symbol. Also, I believe that he was a real man.

• *A sister and brother, both in high school, gave a party. They wanted to "spike" the punch with whiskey. Their parents objected and there was a scene. The children said, "You both serve it and drink it." Under the circumstances were the parents justified?*

Yes. A high-school party is a democratic affair. Young people from homes with different social standards meet on common ground. There are many reasons, and all of them good, why the punch should never be spiked. At the same time these parents should have red faces. Already the example they set before their children has come home to roost. How's that for a mixed metaphor?

• *My son, 38, is a good boy, but I feel that he goes around with the wrong kind of people. I do everything I can to lead him into the Christian life, but when I talk to him about his soul, he resents it. I know that he prays daily. What do you advise?*

I would not worry about the boy if he prays so earnestly. I would suggest, too, that you avoid anything that would look like nagging to him. Your deep anxiety for him may lead you to drive him from the church, rather than bring him nearer the profound experience you want him to have. Your own prayers for your son will be heard, I know, since he also prays.

• *My faith has been shaken by a preacher who insists that Christ Himself drank intoxicating liquor, advocated its use to promote happiness, and was called a "wine-bibber." This man advocates what he calls "preventive education" and makes the above assertions in support of his position. What do you think?*

I disagree with the clergyman. I find no justification for the statement that Christ drank intoxicating liquor, nor, indeed, did anything that would hurt either Himself or His neighbor. It was not because of what He drank or ate that He was called a "wine-bibber," but because of those with whom He associated—"publicans and sinners." He went with these as He went with all others—to do them good. Here is the vital matter: "Christ thought good, did good, and lived good!" As of my personal faith, He was and is the Absolute Good. Anchor your faith in Him, anchor it so firmly that no man can ever shake your anchor loose. "Preventive education" intrigues me. Christ's teachings undergird all sound education.

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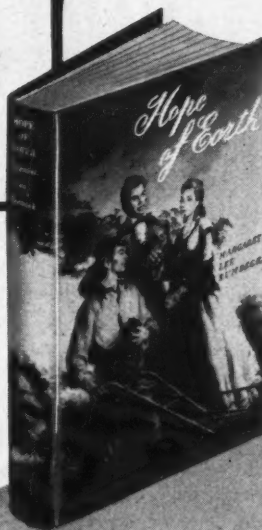
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Don't say You Like the Taste!

By TED THOMPSON

THIS article is written to those of us who have been drinking—who don't like that fact, but are curious and worried about it. Let's start with the reasons why we drink. Most of us are self-conscious, shy, bewildered in a crowd; alcohol loosens us up and makes us livelier, more congenial—or so we say. Some of us see taking a drink as a social obligation, especially when everyone else (it seems) is doing it. All of us who drink at all do it for some kind of a cover-up—to close our minds to things that bother us or to appear to be something we really aren't.

From what I have seen, I'd say there were three types of teen drinkers. The first is the "do-as-the-crowd-does" type; he takes a drink to be like the people he is with. The second kind is the young person who drinks when he has time on his hands, nothing much to do, and thinks liquor will fill in the time adventurously. It is pretty hard to define this vague kind of drinking or the real reasons behind it. Sometimes it's the crowd kind of thing; sometimes it is close to the third type I've seen. This is the kid who either believes he has cast-iron innards or that his mind and body can take what science says it can't. Like it or not, there are too many teenagers who are this type. There are reasons for their drinking, but I am not sure that the reasons are understandable to older people. They are not very clear to us.

Adolescence is full of emotional problems. We are very uncertain of our-

selves, can't tell our adults what is wrong because we don't quite know ourselves. I guess we're pretty unpleasant at times. We're no fun even to ourselves, very often. And when we suspect that we please neither our grownups nor our own ideas, we do some kind of running away. It may be going off to our rooms, sleeping, listening to records, sitting in the movies. Sometimes it's liquor. Alcohol is one method of forgetting a problem. But it sure is awfully superficial. It may blank you out temporarily, but what uncomfortable and confusing aftermaths!

ONE of our great difficulties is not being able to discover any one simple reason for drinking. We will do it when there has been no open family trouble, no social difficulties, no mess at school. We're upset without anything to pin it on. Since it seems almost impossible to tag what particular confusion is worrying us, I think it might be smarter for us to stop looking for causes and look at results.

So you drink because you're self-conscious? Next time, look at yourself in the mirror after a few drinks. Look hard. The way you look, you *really* have something to be self-conscious about. Boys look foolish and girls look worse.

You think a drink or two will loosen your tongue? You're right. It's much easier to talk after taking a drink. But what are you saying? And what good does it do to talk easily to people one evening when you never want to say

another word to them the next day—except maybe to apologize for making an idiot of yourself?

Got worries and think a drink will help you forget them? Could be. But very soon you've got the same worries, plus a headache, plus a bum stomach, plus a pretty good idea that you've only added to your first pile of trouble.

Want to be part of the crowd? Well, it may make you part of some kind of crowd, this business of drinking. But what you really want is to be liked, respected, admired. (Oh, yes, you do, we all do.) And even in towns where too many kids drink too often, the one who *really* drinks is a sick sister to everybody. Nobody wants to hang around with the boy or girl who makes himself conspicuous and silly. Word does get around to parents and other people you really want to have like you.

LIQUOR doesn't do any of the things you hope it will. It doesn't make you look better, talk better, act better. It certainly doesn't make you feel better. It doesn't solve our problems, hide our worries or really entertain us. Maybe older people need it to give them energy or pep. We certainly don't need it for that. We've got too much already.

As for myself, I'm no wise old man and I've got very little business lecturing. Maybe one reason I can is because I've been pretty dumb myself. I know that the things that prompt us to drink—mostly our young but serious problems—are never ironed out except when we use all of our brains to do the ironing.

All of which is very easy to say, but not so easy to carry out. Any kid can keep from drinking, though . . . if he or she wants to. The best reason is not because alcohol will injure you physically (though when you look at the car accidents we have, liquor is a murderer when it's inside the driver), but because it keeps you from really solving the problems that you must face sooner or later. Any teen-ager can analyze himself and his urges to drink—and know they're never urges to alcohol, but desires to get away from something else. Not one of us drinks because we like the taste. Most cough medicines and other foul brews taste like liquor—and whoever drank medicine because it tasted good?

Drinking is not an individual matter. What we do when we've been drinking affects other people. But the decision and will power not to drink is up to you as an individual. Weigh the pros and cons. Remember how asinine you (or someone you know) looked. Remember how sick you (or someone you know) felt. Remember how useless liquor was in making you (or someone you know) forget a worry or trouble.

How about a soda?

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• Sunday, November 2nd CHRISTIAN SPEECH

JAMES 3:1-6; 4:4-10

WORDS are symbols of ideas. Society began when men began to convey their thoughts to each other through words. God Himself used words to help men to know Him and His thoughts. Jesus came as the perfect Word. To know what Jesus thought is to know the mind of God. For the Christian the use of speech can never be considered lightly, but becomes his medium for witness to the Word. By words the Word is to be made known to the world.

James found striking illustrations of the power of words. They are like bit and bridle by which puny man can manage a horse many times his strength. They are small but powerful. "We all make many a slip," James writes, "but whoever avoids slips of speech . . . can bridle the whole of the body as well as the tongue." (Moffatt)

Again the tongue is like a ship's rudder, small yet "it can boast of great exploits." (Moffatt) Once more, the tongue is like a fire "setting fire to the round circle of existence." (Moffatt)

Wild beasts and birds can be tamed, but "no man can tame the tongue." (Moffatt) Springs do not gush fresh and brackish water from the same hole, fig trees do not grow olives, nor grape vines figs. Yet from the same tongue may come blessing and cursing, good and bad! In such striking figures James pictures the power of words. Perhaps he knew from bitter experience the double-talk of pretended friends. Certainly he had felt the sharp barbs of the enemies of his Lord, many of whom had been friends in the days before he accepted Christ.

THE POWER OF THE TONGUE has not waned with the passing centuries. Some wag their tongues carelessly as children playing with fire. When a fountain pen flows too freely it is a sign that it is empty. So with meaningless talk, it exposes an empty mind. "I didn't mean to" is an apology that comes too late when our speech has hurt another or promoted an evil cause.

Some speak in anger. There is a vast difference between temper and tempered when applied to our tongues. No Christian can afford to speak when stirred by anger. Our little black dog carries a small plate on his collar telling

that he has been inoculated against rabies. There is only one inoculation for the mad words that rise to our lips in the heat of anger and that comes through the cooling, calming presence of Jesus. We cannot master our tempers by ourselves, but He will master them if we will let Him.

Some are cursed with mean tongues, the outlet for mean dispositions. They commit arson with their insinuations and accusations. They delight in putting the worst possible construction on the words and life of others. Something brutal rules their souls. When Christ rules the heart there can be no meanness there. "He always has something good to say about everybody," was the testimony of a neighbor about a good friend of mine. Love is the governor of his lips.

Managed tongues are a blessing. Tongues that speak for humble hearts are God's chosen instruments for spreading the Gospel. Our speech is the means by which we exchange thoughts with others. Words bind us to our world. God has spoken His Word to us, so glorious and so understandable in the words and person of Jesus! Through us that Word should come to those we meet day after day. To use our tongues for evil is to dam up the channel of witness. By lip and life we have daily, hourly opportunity to tell "The Old, Old Story of Jesus and His Love." Thoughtless, angry and mean speech robs God and our neighbors.

Questions:

What was James' caution for teachers? (3:1) A young lad was a great concern to his college-trained parents, because he made so many grammatical errors. They did not understand until they found his teacher making the same mistakes. Since teaching is so influential should we avoid the responsibility? What is the answer?

"I didn't say a word!" Is that a good alibi when we could have spoken for the right? "I believe in speaking out! If what I said hurt, I can't help it. It was the truth!" Is that a Christian attitude?

• Sunday, November 9th DISCIPLINED LIVING

I PETER 1:13-23; 4:1-5

DISCIPLINED living is "discipled" living, living like a disciple. And a disciple is a student, a learner. He listens to his teacher. His spirit is humble,

teachable. He does not know it all. He wants to learn. Some called Jesus "Teacher" as a polite form of address. In their pride, they did not think the Carpenter of Nazareth could tell them anything. Jesus' disciples called Him "Teacher" with a love-tone in their voices and obedience in their hearts. Even when His sayings were hard to understand, they accepted Him as "the way, the truth and the life." When He spoke they listened, treasuring His words in their hearts.

Christian discipline is just that—the surrender of the control of life to His direction. It is the acceptance of His purpose for our lives so that each decision rests on His will. Before meeting Jesus on the Damascus road, Paul was intellectually proud. He knew all the answers. After his conversion he became teachable, disciplined to the mind of Christ. He made no idle boast when he said "for me to live is Christ."

Peter had been temperamental, given to hasty action and violent speech. Now it is Peter who is advising his brethren to "keep cool." There is a new thermostat in his own heart, for Christ is there. Peter is patient, considerate, persuasive, disciplined. Note how in our Scripture lesson, Peter finds the source of a disciplined life in the grace of God. Self-discipline is only enough when self has been surrendered to Christ.

Disciplined living applies to all of life. In I Peter 4:3-4 is one of many catalogs of the passions to be found in the New Testament. They are not indulgences for the Christian. They will destroy his soul and they will make ineffective any Christian witness he may try to give to others. For our own sakes and for the sake of our witness we must yield unreservedly to our Teacher. To know what He would think and do in any situation is to know the truth.

THE MOST TRAGIC SIGN of undisciplined living today is alcoholism. It always finds its place in any list of vices common to Bible times. It is still with us. Aside from "moderate" users of alcohol there are at least 750,000 compulsive drinkers in America today and 2,250,000 additional inebriates, crippled in mind and body by their excesses. Most of them began to drink in the teen age, their alcoholism grew into serious proportions and by the time they were thirty-five, they were slaves. They were permanently disciplined to their vicious teacher, alcohol.

Alcoholism spreads, not by germ infections, as do other plagues, but by social pressures. The cocktail has become fashionable. Many good church people feel that drinking is harmless and adds to the joy of life. Young folks yield to high-pressure advertising and to the practices of "high society" and think it is the thing to do. How can we help them to see the danger?

(Continued on page 54)

"INFLATION (AND A TRAGIC DEPRESSION) IS COMING!"

"Inflationary prices threaten every American home." - Rev. Frank Mead

Maybe you're earning the highest wages you ever made in your life . . . maybe you're planning on a new car, a new home. BUT, before you spend a single penny on ANY investment, here are the facts you MUST FACE, or you may be on a bread-line just one year from today! Almost every day the headlines cry that inflation is busting loose! . . . Prices have risen more in the last months than in the last four years! In his recent speech to the nation President Truman revealed that "House furnishings, for example, have gone up 25 per cent above the 1945 average. Clothing has gone up 24 per cent . . . the food rise has been 36 per cent." The cost of living is dizzily rising and will lead to THE GREATEST FINANCIAL DISASTER IN HISTORY! Sooner than you think, the value of your money may be reduced tremendously. You may spend in a week's time the savings that have taken you a lifetime to accumulate. You may lose the insurance that may reflect years of scrimping and saving to protect your family in case of an emergency. . . . The house which you had hoped would be a lifetime haven may be foreclosed because you can't afford the payments, taxes, or interest. The job that seems so promising today may be your LAST STOP before relief, charity, or starvation. This is not idle guess-work! INFLATION and DEPRESSION MUST COME says Ralph Borsodi, the nationally famous economist who predicted the 1929 crash. For more than three decades he has studied the causes and effects of the world's most terrible financial disasters, has founded a nationally known research program and educational institution to study these evils. Now, after spending hundreds of thousands of dollars in research and study, Ralph Borsodi offers the sanest, most practical means ever devised to protect you and your family BEFORE IT IS TOO LATE!

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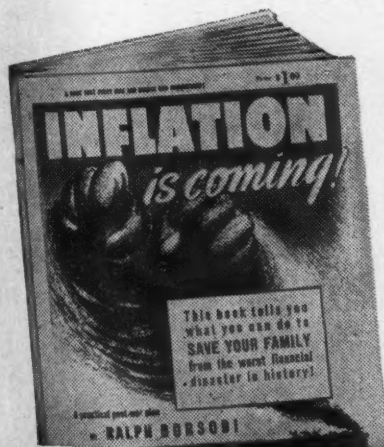
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The distinguished author of "INFLATION IS COMING!" has been consulting economist to many of the largest firms in America including Dupont Rayons, R. H. Macy & Co., the National Retail Dry Goods Ass'n, and the Spool Cotton Co. Mr. Borsodi is the author of such widely acclaimed books as: "Prosperity and Security," "The Distribution Age," "Flight from the City," "This Ugly Civilization," . . . and many others! . . .

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NEWS

A Department of Interpretation and Comment

Edited by **GABRIEL COURIER**

AT HOME

LEGION: The American Legion has long since left the city in which we write this record; their national convention is history. And to the New Yorker, what history!

We have the utmost respect for the working groups of the Legion; this convention was no spree for them, but a lot of hard work. Trouble was, what they did was hidden behind a facade of drunkenness and moronic horseplay that left even this blasé city disgusted. A very small percentage of the 52,000 Legionnaires in town: attended the sessions, with any regularity at all; the rest of them were out on the streets annoying women, breaking traffic laws all over the place, throwing water-bags out of hotel windows, smashing hotel furniture and otherwise making themselves as objectionable as possible. Those who did attend the sessions were so loud you couldn't hear the speakers even if you sat in the fifth row. Even Cabinet officers, imported from Washington, were drowned out by the most discourteous rowdiness and racket we have ever heard in a public auditorium.

There was a resolution-passing orgy held at the final session—on Sunday! Not one in five hundred of those in the seats knew what those resolutions were about.

If this be "Americanism," then God help America.

CRISIS: Out on New York's Flushing Meadow, a greater battle than Armageddon gets under way as we go to press. The United Nations Organization fights for its life.

What threatens the life of the U. N., if you listen to the democracies, is the Russian use of the veto. There is no doubt that the men from the Kremlin are using that power with a deadly frequency, and it is not too much to say that continued and frequent employment of that veto can send the U. N. on the rocks. It

needs also to be said that if the United States were a lone democratic power entirely surrounded by Communists, the United States would probably be doing just what Russia is doing.

What is wrong here is not the veto, but the clash of two ideologies that *must* be resolved if the U. N. is to be effective. Only two of the great powers are involved; this thing must be settled by the Kremlin and Washington. Some way must be found to open the door on mutual respect and compromise; neither nation has any right to dominate the world.

This time next year, the U. N. will either be the greatest power in the world, or it will be a completely dead duck. The men responsible in either event will be the Americans and the Russians.

IMPRACTICAL: War talk is cheap these days—too cheap. It has us all quaking in our boots. We may stop quaking a little if we stop long enough to read the words of Trygve Lie, Secretary-General of the United Nations. Says Mr. Lie:

"The most basic and damaging disagreements which exist today (between nations) will be resolved . . . because they *must* be resolved. It would ruin everything if any government, or group of governments, decided that it could afford a permanent lack of agreement."

That sounds good. To clinch it, Mr. Lie adds that the primary need of the U. N. now is to put military power behind it. He knows whereof he speaks: who can imagine the rulings of the U. N. being enforced without force? What would have happened in Indonesia if there had been an international police force to step in when the shooting started? How long would the strife continue in Palestine . . . Name your country, your own war!

BUBBLING: The national political pot bubbles and boils as the fire grows hotter underneath. Mr. Taft is off trying to talk the West into seeing things his way;

he follows a trail along which he must be seeing signs reading "Dewey Spoke Here" and "Dewey Slept Here" and "Dewey Got a Crowd Here," for Mr. Dewey has gone ahead of him, almost everywhere.

For what it's worth, here's the way we figure the candidates: Taft will not get the nomination; his name on the Taft-Hartley Bill finished him. Mr. Dewey may get it, but we think not; there's something about Dewey the people just can't like, and he has been nominated and beaten once, and the Republican party *never* has nominated a beaten candidate the second time. Eisenhower is a good bet—if he's a Republican, which nobody seems to know, yet. We think it would be a mistake for Eisenhower to accept the nomination; we think it would be a mistake to elect him. Too many Americans would be suspicious of and uncooperative with a brass hat in the White House. Ike will be better at Columbia, though we can't even figure why he wanted that.

Watch for a dark horse among the Republicans. Watch Mr. Truman run away with the show for the Democrats. In the current *Fortune* poll, Truman runs ahead of Taft in popular favor in every occupational and age group and in every geographical area. With labor definitely suspicious of the whole Republican set-up, Truman's stature increases. He will be a hard man to beat, whoever the Republicans put up against him.

This time last year, the Republicans could have won with a stuffed dummy. By this time next year, the Old Guard will have to be very, very careful and smart in naming a man who will have an even chance against Harry Truman.

POWER: A lot of us are going to be as much interested in what labor does in the forthcoming "Presidential" as we are in who is nominated. As a matter of fact, labor may have more influence in naming the man—or the men—than the bosses in the back room will have.

John L. Lewis isn't fooling with this one; he heads a political machine that can and probably will make Sidney Hillman's look like a horse-and-buggy affair. There are eight million men in the ranks of the A. F. of L. alone; if they put in one dollar apiece (and why not?) John L. will have just that many millions to work with; he will also have in every man a political missionary and propagandist.

What Lewis is out for is nothing less than the defeat of every senator and congressman who voted "aye" on the Taft-Hartley Act. He can stir up a lot of trouble between now and Election Day, and there is nothing like trouble to convince our haphazard voting public that a law isn't working; remember Prohibition? Keep your eye on Mr. Lewis; he has power to spare.



BRITISH COMBINE

UNDER TWO FLAGS. The colors of Italy, the red flag of Communism fly in the riotous streets of Rome. The question is: "Can they last, together?"

Mr. Lewis will be worrying not only about the non-labor voter, but about the laborer himself; what happened in Uniontown, Pa., last month, didn't make Mr. Lewis laugh. He'll be more determined than ever, after that.

COURIER'S CUES: Gray bread will follow meatless days, sure as shooting . . . Grain for whiskey ought to be restricted, quickly, until Europe stops starving to death and heading toward Communism . . . Steel, automobiles, machinery, batteries will be harder and harder to get this winter . . . Also seeds, fertilizer, farm equipment . . . Communist coups may break in both France and Italy before spring; Commies have a better chance of winning France than Italy . . . General MacArthur will have a 30-day triumphal tour in the spring; touring toward the White House? . . . Revenue Department will be watching very carefully next year all tavern keepers, furriers, jewelers, doctors, physiotherapists—all poor income-record keepers . . . Mr. Wallace is getting nowhere talking third party to labor . . . And that's all for this month.

A B R O A D

ITALY: The first act of a desperate post-war drama is being staged in Italy; if you would get a forecast of what can

easily happen to the rest of Europe, study Italy.

Peace is supposed to have come; on a recent midnight, the end of the war was official. But poor Italy is already in the throes of another war—a new political and ideological struggle which is the inevitable fruit of battle. On the one side, there is the dynamic and able Palmiro Togliatti, Communist leader; on the other, all other Italians who distrust the philosophy of Moscow and who fight frantically to stave it off with good American dollars. When the American dollars stop flowing—well, then what?

The only event in which Communism can take Italy will be the event of complete economic collapse. The Italian laborer is a patient, good-humored soul; frankly, we liked him, as we travelled in Europe, better than we liked the worker of any other nation. He is intelligent; he has a lot of good common sense; he has lived in poverty so long that he does not hope for a high standard of living; short of actual starvation, he will not rebel. We believe the Communists will have a hard job of convincing him.

But starvation may not be so far away—for the Italian. In a month or so, Italy's supply of dollars will be exhausted; Italy will not be able to buy abroad; they will need coal, badly, and they will have nothing to buy it with; factories, lacking coal, will shut down; exports will stop, and so will imports. Then—hunger!

Here is the front line against Communism; if we fail here, all Europe may go quickly under the hammer and sickle. And if the democracies go on fumbling and bungling as they have been doing for the last two years, nothing will stop the march of the red flag on Rome.

CORRUPTION: A host of Chiang Kai-shek's American friends let us know, in good solid language, that they didn't like our remarks concerning the corrupt group around the generalissimo, some months back. We believed we were right then; now we know it.

Lieutenant General Albert C. Wedemeyer, in charge of President Truman's fact-finding mission in China, returns to Washington with some very sharp criticisms of Chinese governmental inefficiency and corruption. He doesn't spare the horses when he criticizes the Communists either, but he sees little chance of getting rid of Communism so long as nationalistic corruption continues. He does *not* blame the generalissimo; Chiang has a clean bill of health, but he is—as we suggested in this column—surrounded by a bad crowd.

Chiang himself practically admitted it the other day in Nanking, when he said, in typically Chinese self-deprecation, that his twenty-year leadership had been a "failure," that he had "failed Sun Yat-sen," and that there was much "low morale and corruption" in the Kuomintang. That would seem to make it unanimous.

China will have to fight her own way out of this; the American policy veers sharply in the direction of "help Europe first," which leaves the Chinese outside looking in, so far as any real financial aid is concerned. And China is well able to help herself. She will help herself best not by spending all her strength fighting the Communists, but by so cleansing her non-Communist household that her people will want to move in—and stay there!

HAMBURG: The spectacle of the British and the Jews at Hamburg is the most disgusting since the war. It is eloquent evidence of three brutal truths:

1. The British are helpless in the hands of a people terribly meek. When a world power has to turn on an unarmed people with blackjacks and firehoses, then the unarmed have won a great victory.

2. Those who love their liberty will still suffer anything for it. What the British truncheon-wielders cannot understand is that they deal with a people ready to die for a freedom that Britishers have enjoyed for centuries.

3. In spite of all our fine talk during and since the war, we still hold human life as a very cheap commodity. Men by the million have died to give humanity a decent chance—and they are hardly cold in their graves before we who won sink



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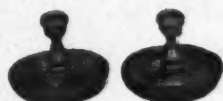
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to the lowest possible level of degradation in driving our fellow men like so many swine. It is a blot on the escutcheon that will never be erased.

SOLUTION: Speaking of Communism and the Chinese, here's how General Chang Tien-tso beat the Communists in Shantung Province. The Commies have never been able to get a foothold in Shantung, and there's a good reason why. General Chang brought in supplies by plane, and sent out exports by plane; he kept his sector of the Tsingtao-Tsinan Railway running while most of the rest of the line was destroyed by the Communists; he taxed the merchants and he did *not* drop the taxes into his own pocket, but spent them feeding refugees; he opened schools for midwives and schools for rural children, and he used liberal doses of DDT in the interests of health.

Granted a few more leaders like General Chang . . . !

HOLY LAND: The United Nations Palestine Committee brings in a majority report advocating partition of the Holy Land, with national homes for both Jews and Arabs; and a minority report advocating a bi-national federalized Palestine. The report satisfies nobody; settles nothing.

Some Jews will accept it as a compromise; it is not what they wanted, but it is at least something, some base from which to start. The Arabs will have nothing to do with any of it. While we make no secret of the fact that our sympathy lies generally with the Jews in Palestine, we rise to remark that when the Arabs warn that *any* concession to the Jews will lead to a Middle-Eastern war, they are sabotaging *all* efforts toward a solution. You can't get very far with a man who refuses to move in any direction!

Perhaps the partition suggested by the U. N. committee was not ideal; we think it was not, and that the chaos of India would be whipped up, on a smaller scale, were such a division attempted. But sooner or later, in Palestine, there must come *some* partition, some division of land. It is the only way out. The Arab flies in the face of an increasing public opinion when he refuses to give anywhere along the line.

We suggest that the story of King Canute be read to all able-bodied Arabs, as soon as possible.

TITO CALLS: Mr. Tito, of Yugoslavia, is more than generous with his invitations; he has just finished with a group of American preachers and editors, and now he asks another group of statesmen-clergymen to come over and see how nice and pleasant life is in his Balkan paradise.

Somehow we're glad that the second invitation seems to be falling on deaf ears; Dr. Fosdick pleaded "other en-

agements" immediately, and the rest of the invitees seem to be afflicted with the same malady. They're wise. After the fiasco of the first tour, what is to be gained by a second?

We know several of the men who went on that first one; while we plead no case for them, we pause to say that we know them to be honorable men, men who do not lie. They undoubtedly told the truth—about what they saw. Our contention is that Tito let them see nothing he didn't want them to see, and that the people in the U. S. wouldn't have believed them, when they re-

from the Federal Council of the Churches of Christ in America. They've been trying to crash that gate for some time, without success. The Council just doesn't seem to want them, and fellow travellers have protested with the Universalists.

We hold no brief either for the denomination or the council; we only wish to report here two statements made at the 1947 General Assembly of the Universalist Church at Canton, N. Y. The Rev. Carl H. Voss, of Rutland, Vt., pleaded for a Universalism broad enough to include every living faith,



"HOW'RE YA' FIXED FOR CAMPAIGN ISSUES?"

ported that religious freedom was a fact in Yugoslavia, if they had sworn to it on a pack of Bibles a mile high. The jaunt was wasted.

Why these everlasting tours to look behind the iron curtain? Why are our ministers so anxious to go over there? They report nothing new; many of them are doing more harm than good. That "Baptist" delegation which recently criticized fellow Baptists in the presence of the Pope are just about the worst advertisement American Protestantism has had in the last hundred years.

If any good is to be obtained, then let's pick good men. To date, too many crackpots have gone to Europe, giving Europe the idea that we're all a lot of crackpots, and making America more than a little disgusted with the whole business. The State Department could help, in withholding passports.

"even though such an objective should take the Universalist Church out of Christianity." He urged the inclusion of Hindus and those of other non-Christian faiths.

"Without denying its very name," said Dr. Robert Cummins of Boston, "Universalism cannot be limited either to Protestantism or Christianity." He warned of a "most disturbing trend" in the rise among Universalists of some who would "limit our fellowship to a form of racially exclusive and sectarian Christianity."

Why the Federal Council should even consider admitting them after this is beyond us. The Universalists are a bit late with their idea; Bahai has been preaching this inclusive-of-all-faiths idea for years. As a matter of fact, the Moslems are out ahead of the Universalists; they have altars to Jesus Christ in several of their mosques.

STUDIO: In a suburb of London, a movie studio "as fine as any in the world" is being set up by J. Arthur Rank, who was lately on our shores. Mr. Rank says that "the studio will belong to me, but it will be available for any religious body of any denomination

CHURCH NEWS

UNIVERSAL: The Universalists have been raising quite a protest recently over the exclusion of their denomination

to use for making films of their own choice."

Rank has also arranged for a branch office in this country where full information on religious films will be available for any religious denomination—but there is to be no such studio in the U. S. We need a studio like that. Strenuous efforts are being made by several groups in the American Church to produce films that will compare favorably with the professional product, but to date most of them are still too amateurish.

The Protestant Film Commission can do it, if they can raise the cash. It will take plenty of cash, eventually—cash in seven figures. That sounds impossible, but until we do it we shall have an inferior product.

SALARIES: The Church Pension Fund of the Protestant Episcopal Church has just been looking over the salaries of 5,000 active clergy of their communion. They find that Protestant Episcopal clergymen average a salary of \$3,450 a year; that half of them get less than \$3,000 and most draw less than \$4,000. Railroad engineers get an average of \$5,400 a year, and policemen get \$3,900. Even (skilled) factory workers get from \$3,000 to \$3,500.

Just last week, this editor did the week-end shopping. He paid \$5.68 for a seven-pound leg of lamb. He'd like to know how half the clergy of one of the greatest churches in Christendom can even eat on less than \$3,000 a year.

Let's not throw all our weeds on the Episcopalian side of the fence. What is the preacher-salary situation in your denomination?

SERMONS: A Unitarian parson in Washington preaches that the new styles in women's dresses are "immoral . . . moronic . . . a crime against decency." Immoral because they waste material desperately needed abroad.

Maybe so. Maybe some of us are getting too old to care whether the ladies wear their dresses to the ankle or half way to the ankle, but we can't help wondering why a preacher takes time out to get indignant about it.

As we recall, the marching orders of Jesus were that the preachers were to "Go . . . teaching them to observe all things whatsoever I have commanded you. . ." There isn't any record anywhere that the Master preached on women's clothes, or that He even lectured on that subject!

SCHOOLS: There's trouble in the Roman Catholic camp in St. Louis, where Archbishop Joseph E. Ritter's decision to allow Negro students to enter the five Catholic high schools under his charge has roused a storm of protest from his laymen: Some of the laymen are so un-Catholic as to demand that the

archbishop eat his words and reverse his stand.

That's a funny one. For two reasons: 1. The Roman Catholic Church has been proudly boasting for years that it had a universality unknown among Protestants; that the people of all races and climes were one huge brotherhood in the common Mass. Evidently, the brotherhood stops in the Mass. 2. The un-brotherly Protestants have been bringing Negroes and whites together in the same high schools for year upon year, thinking nothing of it.

GLOBAL: We receive letters from readers asking about the World Council of Churches—as to what it is, how many churches are in it, etc.

There are now 116 communions in the World Council of Churches, in thirty-six different countries. Twenty-three communions in fifteen countries



Design of the new three-cent stamp, now on sale, commemorating the 150th anniversary of the launching of the U. S. Frigate "Constitution," better known as "Old Ironsides." It is of special-delivery size and first copies went on sale on the deck of the historic ship, now anchored in Charlestown Navy Yard. The arc of 16 stars represents the states in the Union in 1797. Drawing of the ship is by A. H. Hepburn.

have joined up in the last seven months. That, in our judgment, makes a formidable group. And the end is not yet.

The Council gets more than its share of criticism; there seems to be an endless number of critics who are suspicious that this is a movement in the direction of a domineering super-church. Knowing the men involved, we doubt that! We also doubt that Protestantism has a clear right to complain about world Catholicism when it refuses to set itself up on a global basis. We see the World Council of Churches as the most important church development of this generation.

PLANE: Dr. D. A. McCall, State Mission Secretary of the Mississippi Baptist Convention, is busy these days dropping packets of Gospel tracts from his "Gospel Flyer," a plane given him last fall by his constituents. The packets are dropped by parachute in remote sections, usually near farm centers.

That's good. It's time religion as well as Pepsi-Cola and Camel cigarettes took

to the air. And speaking of the Gospel aloft, there is a missionary up in Alaska who flies 500 miles out of Point Barrow dropping parachutes, with notes attached, on isolated native villages. The notes read: "I will be back Tuesday to hold service!" The Eskimos are always ready; one communion service was held with huge cakes of ice for an altar. The elements froze, but they still enjoyed the service!

TEMPERANCE

LADIES: H. I. Phillips is no sissy; he is the good-natured, hardboiled columnist who syndicates "The Once Over" in a string of American newspapers. In re drinking among women, he recently said this:

"Social problem organizations are calling attention to the growing presence of the tender sex in American saloon life, and students of trends are predicting a powerful drive for the return of Prohibition, based largely on the way the barrooms, cafes and other drinking centers have been thrown open to the weaker (izzat so?) sex.

"There's no disputing the fact that in the larger cities the women have taken over in large numbers. 'The Face on the Barroom Floor' often wears earrings. . . It is really no laughing matter. The National Committee for Education on Alcoholism has made a survey and charges that one out of every six boozers in America today is a woman. Women are said to comprise at least fifty percent of New York City's respectable tavern and cafe trade. Cocktail bars in the afternoon are sixty percent female. . .

"No matter what went on in the toughest bar in town (during or before Prohibition), a man would never meet his wife, his sweetheart, his daughter, his sister or his grandma there. Even the hardest-boiled saloonists admitted no females except those so depraved they didn't mind drinking in a back room, carefully segregated.

"The handwriting is on the wall, boys. And it's in lip rouge."

Now you're talking, H. I.!

AD: An advertisement quoted in a Denver paper reads:

"Inexperienced man over 30 to train for bartender's position. If you drink, you cannot qualify."

Imagine the A. & P. stores running this ad:

"Inexperienced man over 30 wanted to train for grocery clerk's position. If you eat ginger-snaps, corn flakes or liverwurst, you cannot qualify. . ."

Imagine any business selling such a filthy product that it must warn its own salesmen against using it. What a business!

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Editorially Speaking...

● 100,000,000 CIRCULATION?

MONTHS ago the announcement was made that Archbishop John G. Murray, chairman of the press department of the National Catholic Welfare Conference, planned an energetic campaign to place a Catholic newspaper or publication in every non-Catholic home in America. It was stated that the archbishop anticipated a weekly circulation of one hundred million copies. This circulation would be financed by Roman Catholics.

The announcement is significant and the plan praiseworthy. The Catholics believe in their faith. They propagate it. They want non-Catholics to become familiar with it. Do Protestants believe as hard? Would Protestants pay for a circulation of their literature in a hundred million copies each week to Roman Catholics?

Here, again, our problem is our disunity. It would be difficult to persuade Methodists that literature to be circulated should come from Presbyterian or Lutheran sources, while Presbyterians and Lutherans would hardly be enthusiastic about financing Episcopalian distribution.

Of course, since *CHRISTIAN HERALD* is both interdenominational and undenominational, we might modestly suggest that we ourselves could relieve the tension and at least mitigate the embarrassment! However, there is one spot where Protestant disunity should not be a handicap. Denominational publications have today a pitifully small distribution.

A hundred-million circulation of Protestant literature to Protestants might well be our first Protestant goal. Paper shortage is one handicap, but not the only one! *CHRISTIAN HERALD*, with a circulation approaching 400,000 monthly, is already 50,000 out in front of safety so far as paper supply is concerned. But the problems, however acute, are not insuperable. Problems signify life, and we shall strive on to achieve in circulation a yet more abundant life.

● PUT THE CORK IN THE BOTTLE!

WITH my doctor friend, I stopped for dinner the other evening at a popular restaurant just off one of the most congested parkways in the United States. At an adjoining table sat four men who already carried too much liquor, but who were loading up with more. Presently one of those men would be driving his car in heavy traffic. I shuddered.

No citizen of average sanity believes that gasoline and alcohol should be mixed, or that the mixture at the wheel of an automobile makes for safety on American highways. Why, then, should roadhouses, tap-rooms, gasoline stations, hotels and restaurants be allowed to sell the stuff as freely as they sell crackers, cigarettes and pop—sell it virtually at the curb and without restrictions?

Drinking, as well as drunken drivers, are killing themselves and innocent non-drinkers in numbers that rise to make a new social barometer of disaster. They do not need the encouragement that this unrestricted sale gives them. Make it at least a little harder to get. Keep it at least a thousand feet from the highways—and stop advertising it!

And, definitely, there is something more. Harley L. Stuntz, formerly Controller of the Alton Railroad, said recently: "I see a direct reflection of last year's liquor consumption in the 30% automobile insurance-rate increase recently announced. We in the United States do not believe in making one man pay another's bills. As a non-drinking driver, my expectation in having auto accidents is very low. Why should I be called upon to pay, through my insurance rate, the cost of thousands of liquor-caused accidents? They are increasing every day in proportion to the very much larger liquor consumption since the war's end. Somewhere it must stop, or the rate will become prohibitive. I challenge insurance companies to open their eyes and put the cork in the bottle."

Today *you* may be a safe driver, but you and your family can't ride with safety on American highways.

● ON RE-ENTERING THE BOOK FIELD

WITH about the same kind of prideful excitement a parent feels upon announcing a new addition to his family, we hasten into print to tell you of the establishment of "Christian Herald Press," charged with the publishing of a carefully selected series of books. Thus, after a lapse of too many years, we re-enter a field where once we were very active—and one where we believe *CHRISTIAN HERALD* can render a valued service to the Kingdom.

We are equally (and, we think, reasonably) proud of the first production of "Christian Herald Press" (see ad on page 127). "The Family Altar," just off the presses, is the result of two pressures upon us: first, the demand by our readers for a devotional book made up of the choicest selections from this magazine's "Daily Meditations," one of our most popular features for more than a quarter century; and second, our desire to make a telling contribution to the restoration of the family altar.

CHRISTIAN HERALD believes in that altar! Disturbed at the decline of family worship, we offer this practical aid to those who will do their part in re-establishing that altar to its former place of power.

Daniel A. Poling
EDITOR OF *CHRISTIAN HERALD*



A capitalist and a co-op get together
to prove that profit-sharing makes not
only good sense but also good religion

Grapes without Wrath

By CLARENCE W. HALL

ONE evening in the fall of 1869, the Methodist congregation in Vineland, New Jersey, met to elect a communion steward. Their choice was Thomas Bramwell Welch, an ex-preacher who had just moved to the community and set up shop as a dentist. A throat malady had dictated his switch in professions. But though he had laid his sermons down, he held his convictions aloft. Being an ardent abstainer from intoxicants, one of his favorite texts was "Wine is a mocker." And having held pastorates among farmers whose economic plight kept him in a constant stew of indignation, another was from Ecclesiastes: "The profit of the earth is for all."

Now finding himself elected communion steward, whose principal duty was to provide the sacramental wine, Welch

blustered to his feet. "I cannot accept," he said flatly. "You know my feeling about spirituous liquor. I positively refuse to serve fermented wine even in so holy a sacrament as Communion."

"Serve whatever you like," they told him, "but the job's yours."

The next morning, Dentist Welch left his patients alone with their toothaches while he went out early and gathered basketfuls of Concord grapes. Then he stomped into his wife's kitchen, shoved her pots and pans to the back of the wood stove, rolled up his sleeves and went to work. A few hours later, with the help of his 17-year-old son, Charles, he had put up a dozen quart bottles of juice pressed from the grapes.

When his wife came in to clear away the mess, she said: "That stuff may be all right now, Tom. But after it has set a while—"

Tom Welch grunted. "Remember we were discussing the other day that Frenchman, Pasteur? Most of the experts scoff at his theories about fermentation. But I think he's got something. Anyway, I'm putting his ideas to work. I don't think this juice will ferment."

It didn't. And thus was born the grape juice industry. Tom Welch had no notion of starting a commercial enterprise when he put up those first jars of juice. He had no hankering for another change in vocation. So when the demand for his "unfermented wine" grew beyond his ability to both press juice and pull teeth, he turned over the piled-up orders to his son Charles and went back to his forceps and drills. Charles was not so heedless of the beckoning finger of opportunity. He foresaw vast commercial possibilities in "unfermented wine."

Today, 78 years later, the Welch Grape Juice Company is the biggest concern of its kind in the world. Its operations involve the labor and chief livelihood of more than 5,000 farmers, and its several plants across the country process more than 50 percent of all grapes used for juice in the United States, besides turning out colossal quantities of such side products as grape-lades, jams, jellies, pure fruit juices and a soft drink called Welchade.

But if Tom Welch's son mounted his father's Temperance hobby and rode it straight into a multimillion-dollar business, the company's present management may be said to be firmly astride the founder's second passion—a fairer break for farmers—and are out to demonstrate thereby that the principle



Monthly meeting of the board of directors of the National Grape Cooperative Association, whose biblical motto is: "The profit of the earth is for all."

of profit-sharing makes sense for all, capital and labor alike.

Their vehicle they call the Welch Plan. Instituted back in 1945, it is a novel blend of capitalistic management and an orthodox growers' co-operative, retaining the best features of each. It is private enterprise with the greed worked out, the co-op idea with its headaches deleted. As such it might well have high-octane implications for all of agriculture and those who depend upon it. And there's just a chance that industry too, plagued with growing management-labor tension, may see in it something to admire if not to emulate.

The Welch Plan, as described by its initiators, "rests on the happy marriage of two experts. One is the grower, an expert agriculturist who knows how to produce the best quality of fruit needed to make the highest quality product. The other is the Welch Company, which knows how to process and market fruit products in order to obtain

the highest cash return. The grower needs Welch, and Welch needs the grower. In the Welch Plan, each has agreed to contribute his respective talents, experiences and resources in a combined effort, the profits from which will be honestly and mutually shared."

Before looking further into this "happy marriage" and its issue, we need to know something about the man who dreamed up the alliance between elements hitherto considered incompatible and how he developed his match-making urge.

He is J. M. Kaplan, president of the Welch Grape Juice Company, and spiritual successor both to Tom Welch's sympathetic interest in farmers and to Charles Welch's business acumen. The difference is, Jack Kaplan's feeling for farmers was acquired by experience and inheritance rather than mere observation. Son of a rabbi who had immigrated from Russia in 1888 and settled

(Continued on page 58)



Last year, the Welch Company supplied member-growers with 18 million cuttings of grape vines.



A member-grower stands proudly by his heavily laden vines, just before harvest, in the lush Chautauqua-Erie grape-growing belt.



She lined the gift boxes with waxed paper, and tied them with ribbon, pressed and freshened with an iron.

THE BOX OF

Cookies

BY MARGARET LEE RUNBECK

OTHER years, we have baked our own cookies for Thanksgiving supper in our own kitchen. We've made a sort of ceremony of them the day before Thanksgiving. Everybody has lent a hand at cutting the dough into his own favorite shapes, and decorating the cookies elaborately with colored icing and pistachio nuts and raisins, or simply with a hoar frost of glittering sugar—like the beloved manna which fell long ago in the wilderness, and still falls wherever hearts are grateful and humble enough to receive it.

But this year we shall not bake our own cookies. We have already ordered them from the Cookie Lady, not only because her cookies are a little better

than any we ever made ourselves, but because in every transaction we have with her, there is always something in the box besides mere cookies. There is a blessing in the box . . .

Her story began, as so often happens, in direct discouragement. A young mother was doing her best to feed and clothe her children adequately on the small allotment sent every month from her husband's Army pay. But every month the situation seemed more impossible, and she simply didn't know which way to turn. Before he had gone into the Army, her husband had earned a good salary for a young man, and they had saved what they could, but the savings had gone to pay for the

new baby, and there was nothing left over. The housing shortage in our community was most acute, so there was no hope of moving into a cheaper apartment. Food costs mounted from month to month, and Mary Smith, the young mother, was half ill with worry.

FINALLY she went to talk things over with an older friend because she had no mother or father near at hand, and she needed some comfort and advice. She told her all-too-familiar story, hoping that the older woman might suggest some place she could borrow money. But instead of that, her friend said something surprising—and almost a little shocking. (Continued on next page)

"You have thought of everything else, Mary. Why don't you turn to God now, and see what He can do for you?"

Mary flushed, and burst into tears because the advice seemed utterly impractical in the face of very practical worries. But gently her friend began telling her something of the divine promises which God speaks to men who are willing to listen. She opened a somewhat worn little Bible, and showed Mary the sixteenth Psalm where it says: "Thou wilt shew me the path of life: in Thy presence is fulness of joy."

"Not shortages . . . not skimpiness . . . but *fulness*," her friend said. "That's the promise."

"But it was made such a long time ago," Mary faltered. "So much has happened to the world since then."

"The promise was made for you, for this very day," her friend insisted. "God doesn't change, nor go back on His word."

"But how could He know about the price of milk and spinach?"

"You go home and pray. You open up your inner hearing and God will speak to you in an idea, a good idea. When He created you, He made in you the way and the means for good living, for Genesis tells us that He saw everything He had made and it was very good."

"I've thought of everything," Mary said despondently. "I've twisted and turned, and I can't think of a thing I can do."

"All right. Now stop twisting, and turn to God," the friend said with a smile. "There is something you can do well, and God will tell you what it is."

MARY went home to her apartment, and all the way she thought about what had been told to her, half afraid to believe it. During the lonely weeks, she had been wishing she had a good human mother and father who could say to her: "Don't worry, Mary. You've done the best you can. Now let us help you."

Now it seemed to her this was exactly what *was* being said to her in her heart. Almost in spite of herself, she began relying on those words. To her surprise, she stopped worrying completely, and began to cook a simple supper for the children. While she was cooking, she began, without any traceable reason, to think about one time when she was a young girl visiting a friend in a village. The church in the village was having a bazaar, and Mary had baked some cookies, and everyone had said . . .

Suddenly she stood still in her kitchen. Why, those cookies! . . . She felt her whole body flooded with joy. Why *had* she remembered that long-ago vacation, unless . . .

She could barely wait until she got the children into bed. She flew back to the little kitchen and made up into cookies all the flour and sugar and

THE SECOND MILE

By

Archibald Rutledge

ONE autumn day I was out in the wildwoods near my Carolina home helping a friend of mine, who is a surveyor, run the lines of an old plantation that had just been bought by a rich man from the North. The new owner, very much a gentleman, met us as we brought one of the lines out to a well-known corner on a county road.

There, on an ancient pine, were all the marks of previous surveys. In my part of the country such a natural boundary corner is known as "a witness tree." No reasonable man could ever doubt that this was the true corner.

However, to double-check it, we laid the map out on the clean hard sand of the road. After studying the whole situation for a few minutes, all three of us were convinced that the line was a true one. The surveyor, a native, was especially emphatic.

We were still stooped over the map when we heard a noise in the brush behind us, and out of the woods burst a startling apparition. He was a poor white man of the woods who owned a few starved acres adjacent to the noble plantation. He was evidently in a rage, or pretended to be.

"No, you don't!" he cried threateningly. "You can't steal my land like that. The corner is down here!"

We followed him thirty feet down the road to where a small cedar post had but lately been stuck in the ground.

"This is the corner," he announced, "and don't you try to put it anywhere else!"

The surveyor at once began to argue. But the buyer of the plantation did not enter the dispute. There was much debate and profanity.

Finally, when there was a lull in the battle, I heard a soft voice say: "Mr. Mayrant, I know of you, and we are neighbors. I shall be glad to accept your word as to the boundary of our properties. However, I want my surveyor to allow you thirty feet additional frontage, beyond your own line post."

I heard the surveyor mutter, "What a steal!"

But that was five years ago. And I have seen two men who might have been enemies become fast friends.

What was it Jesus said? "Who-soever shall compel thee to go a mile, go with him twain." It seems to work!

shortening she had. Five dozen of them, perfectly shaped and exquisitely dainty, the best cookies she knew how to bake.

She rummaged around in the top of her clothes closet where she had saved some gay gift boxes, and picked out the five which seemed the best size. She lined them with waxed paper, and tied them with gift ribbon, pressed and freshened with a hot iron. By eight o'clock she had them ready. She sat and looked at them with admiration and excitement. First thing in the morning, she'd go out and try to sell them.

Then discouragement began nibbling at her, as it always does when any of us are making a brave effort.

"Cookies are so insignificant—so little to try to buck up against such big problems!" discouragement said to her. "You've just been amusing yourself. Besides, the boxes look like an amateur put them together. You'd be embarrassed to try to sell them to strangers. You'll probably just end by eating them yourself or giving them away. . . . You'll be worse off than before."

"No," she said persistently to herself, "I asked God for an idea and He gave me this idea. God will not be mocked. It says that somewhere in the Bible."

Suddenly she stood up in the center of her little kitchen with determination. She put on her coat, and tiptoed in to look at the children, safely asleep. She tucked the five boxes under her arm, and crept down the steps and out the front door. She didn't know many people in the neighborhood, and that was fine. She walked around the corner and rang a doorbell, but before the porch light went on and the door opened, she was gulping with fear. She had to force herself to stand firmly, or she would have turned and run away.

A woman about her age opened the door. "I'm selling cookies," Mary blurted out. "They're very good cookies. I made them myself."

"For some charity?" the woman asked uncertainly.

"No. Just as a—well, just as a legitimate business," Mary said breathlessly.

The other woman hesitated a moment, and then she said, "I never buy anything from a peddler." The fate of Mary's next year tottered and wavered in that instant, and then caught its balance and stood fast. It didn't matter what she was called; it didn't matter because she was making an honest effort, and she would be supported in it. So she smiled steadily into the stranger's eyes. The woman fidgeted a second, and then melted with kindness to make up for her ungraciousness.

"Come in," she said. "My husband's a push-over for cookies."

They bought two dozen, and said that if the cookies were as good as they

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Good-Night, Sweetheart

Finding a place to house student "vets" was tough, especially with hard-boiled Uncle Everett to contend with; but William managed!

By HUGH B. CAVE

IT SHOULD be said in William Denny's favor, right at the start, that he had no aversion to beds. In fact, after sleeping in assorted foxholes for nearly four years, he had a passionate fondness for slumber in any civilized form.

Hundreds of times, while struggling to sleep on mud, coral, planks and bucket-seats, he had dreamed longingly of the luxurious four-poster in the upstairs front bedroom of his Uncle Everett's home on University Circle, back in the town of Medney.

It took courage, therefore, for William to stand up to Uncle Everett and say defiantly, "I won't live with you!"

William had been home four months when this happened. His association with foxholes had ended a lot sooner than that, of course, but being young and of restless foot he had volunteered for occupation duty in Japan and thus delayed his homecoming. At the time of his clash with Uncle Everett he had a job. He also had a girl. And until Uncle Everett said "No!" to the university, William was aglow with contentment.

The university wished to erect Quonset huts on its campus, across the street from Uncle Everett's residence, to house the overflow of students expected in September. Uncle Everett's "No!" was an outraged bellow that could be heard all over town.

"But why?" William demanded, remembering some of the worst of the foxholes. "Most of the students will be veterans. They can't live under park benches!"

Uncle Everett was not one to be cowed by a mere youth. In Medney he was a big man. He owned a bank. He possessed real estate. He had decided to be mayor and, come November, undoubtedly would be elected. Now he placed his hands on his well-padded



Mary slammed the car door and stormed into the house without saying good-night.

hips and screwed up his bulldog countenance. "If I let them build a village of tin huts over there," he said, "property values here will drop a hundred percent. Zoning laws must be obeyed."

"You wouldn't have any property," William argued hotly, "if those GI's hadn't fought for it!"

Uncle Everett shrugged his large shoulders. It made no difference to him that the other four property-owners on University Circle had already signed the petition. He knew his rights.

ILLUSTRATOR
WILLIAM CASTIMORE

William flared. "I hope you lose the election!" he said.

Uncle Everett was not worried about the election. The GI's would not be voting in it.

"Some of those fellows will be married," William said. "Some have kids!"

"I consider it none of my business." "You're an ingrate! I won't live with you!"

"Then don't," said Uncle Everett, leering. "Find somewhere else to live—if you can." And he chuckled.

He had William there. There wasn't space enough in the town of Medney
(Continued on page 103)

"Thank You God!"

One of your favorite authors meets an "unforgettable character," a blessed oldster who finds the song of a cardinal enough thanks for his many beneficences

By WILLIAM L. STIDGER

AS WE climbed out of our car, a red cardinal flashed across the front yard; the scent of wisteria and honeysuckle was in the fresh morning air. In a nearby bush a mocking-bird was singing its little heart out as if it were glad to be alive on that glorious North Carolina dawn.

There was an old hay-strewn barn, an old-fashioned well, such a one as must have inspired the writing of "The Old Oaken Bucket." An old gray-mustachioed, bent, sunburned farmer was drawing water when we arrived. Above that old well there was a canopy of wisteria in full bloom, in the tangled thatch of which sat a mother cardinal on her nest. It was a scene to make the heart jump with sudden ecstasy.

The old farmer shook hands with us gravely, and yet with a pleased smile on his wrinkled, weather-beaten face, as if our visit was an event to him. It was—and to us also, as it turned out. He gave us a drink of cool water out of an old gourd hollowed out for a cup.

I looked at this man—at Harvey Murdock of Statesville, North Carolina, a man living primitively when he didn't have to. He has, I had already learned, a very substantial income from oil and gas; but in the home behind us there was no electricity, no telephone, no gas or oil heat, no modern heating plant. A row of freshly-cut pine stumps led up to his door. I couldn't help asking, "Mr. Murdock, why in the world did you cut down that double row of trees, and lose their shade and beauty. They must have been beautiful trees!"

He answered the question quietly, simply: pointing to the east, he said, "I cut them down to build a little church over yonder across the fields."

Then he added: "Lumber is scarce

this year in these parts, and the church needed them; my wife and I talked it over and decided that, while 'only God can make a tree' as that poet said, it's up to man to put trees to some good use. God certainly made trees for some good purpose besides giving shelter and adding beauty to a farmhouse. So we cut 'em down and gave them to build a Community church.

"Those stumps don't look as nice in my yard as the trees did, but they'll look mighty nice when they are the altar, roof and walls of a church in which to worship the Heavenly Father. My father planted them, and they have sheltered me all my life. Now that I am getting old, it gives me a good feeling to know they are to shelter thousands of little children and adults within the walls of a church.

"IT'S a funny thing about this givin' business; the more you give the more you get; only the things you get in return are spiritual things, things which satisfy the soul.

"Take us, now. Several months ago my wife and I decided to give ten thousand dollars to a school, and I wrote out a check then and there—and forgot all about it. That very morning a cardinal bird started to build her nest in our wisteria vines above the well out there where I gave you a drink. We watched that bird build her nest, lay her eggs, hatch them; and then we watched the young ones learn to fly. That's about all that anybody ought to ask from life in one summer."

He was neither boasting nor trying for an effect. He meant it. He was simply stating a fact of life as he saw it. He was setting forth his philosophy of Christian living, and it was as serious





a matter to him as the cutting down of those beautiful pine trees had been. It was just what a Christian should do and just what he should expect as a reward, a nest of cardinals in his wisteria vines! I couldn't help agreeing that that was reward enough for any man who had good sense.

ALMOST subconsciously, to myself, I repeated a verse Edwin Markham once wrote as he stood looking into a bird's nest:

*There are three green eggs
In a small, round pocket;
And the wind will blow
And the gales will rock it;
'Til three little birds
In the thin edge teeter;
And our God be glad,
And the world be sweeter.*

I then quoted it aloud, and Mr. Murdock's eyes danced with delight and understanding.

"That's it," he exclaimed. "'And our God be glad and the world be sweeter.' I like that! That's what I always wanted to say myself. God is glad when a bird is born; so glad that He wants us to share His happiness. He gives us birds and flowers and trees as a reward for something we have done which He likes. That's reasonable. That's why He sent us that cardinal bird to nest in our wisteria. 'And our God be glad and our world be sweeter!' I've waited all my life to hear that said.

"Now take last week. We gave an orphanage a few thousand dollars—and this morning you came to see us. It always works out that way. You give something—and you get something in return, something more than you gave. It's like the Bible says: 'Cast your bread upon the waters, and it will return'—with butter and jam on it, as I always say." He laughed at his adaptation of that biblical verse; but we understood what he meant and laughed with him, and his was a warm, tender and kindly laugh.

Then he added, almost as an afterthought: "Besides, as the Bible says: 'Unto whomsoever much is given, of him shall much be required.' God gave us those oil and gas wells out in Oklahoma and He expects us to give it back in some practical way. Doesn't that make sense?"

All through our interview, this wise old philosopher was continually shooting questions like that at me. I had come to ask him questions but he asked me as many as I asked him.

I agreed with him that his philosophy most certainly did make sense, the profoundest kind of sense.

We walked into that simple, unadorned, meagerly equipped farm-

(Continued on page 62)

Killer at Large!

Once again stalking the land is the dread threat of marihuana, the killer drug.

Let parents and churchmen gird themselves to do something about it. Here's how...

By STUART W. KROLL

TOADY MILLS stood quietly on the window ledge. Eighteen stories below him the after-theater crowd of people milled back and forth, unaware of the drama being enacted above their heads.

But to Toady, there was no drama. What he was about to do was to prove a point. A point that had suddenly become crystal clear to him: that space and gravity did not exist.

It was no staggering conclusion to Toady. All evening long he and his friends had argued the proposition. The fact that Toady was intellectually superior to the rest of them was no revelation either. Toady had known that all along. It was all very simple.

"I am superior to all forces," he had said. "I know the rest of you do not understand that. I pity you. But tonight I'll prove to you that I am right."

He finished his cigarette, walked across the room and stepped out on the ledge. He looked down and was not at all surprised to see that the sidewalk was only a step from where he was standing. Space had telescoped, as he said it would. Now he would step off into space and float. The idea had haunted him for weeks, and although at times he had doubted this strange new power, now he was positive of it.

Inside, his friends watched, fascinated. No one tried to interfere. After all, each in his own way was a supreme being. Time had taught them that. Time—and a "reefer."

Watching Toady they felt a slight tinge of envy. Tomorrow the world would be changed because of him. Science would be made a laughing-stock. Age-old theories would be blasted. And all because Toady Mills had control of the forces that rule the universe.

Outside, Toady smiled and stepped into space.

A scream rent the air. The ledge on the window was empty. Toady's friends gazed at each other in mild wonderment. Had something gone wrong? Someone laughed—a wild, unnatural laugh that ended in a half strangled sob.

No one moved. They just stood there, lost in their world of dreams.

Then the hall outside the room seemed filled with noises. Someone was shouting and demanding that the door be opened. No one moved. The noise seemed far removed from the people within the room. Some, indeed, heard no noise.

The door gave way. A squad of policemen rushed into the room. Their experienced eyes quickly took in the scene. "Tea-padders!" one of them exclaimed. "Come on, all of you. Into the wagon. Get those reefers, Jack. Search the place for others."

"What have we done?" one of the group asked.

"Just want to question you about

the guy who jumped out of the window."

"No one jumped," protested the speaker.

"No? Somebody push him?"

"Toady? Oh, no! He just—proved his theory."

"Oh, yeah? Well, he won't prove any more. They're shoveling him up now. Come on, get goin'."

AT ABOUT THE SAME TIME, half way across the continent in a small Midwest town, a long sleek black car drove up to a fashionable motel. The car

ILLUSTRATOR
JO KOTULA



stopped and two youths stepped out, finished the cigarettes they were smoking and walked toward the grill. A third youth, still smoking, sat behind the wheel and kept the motor running.

Once inside the grill, one of them walked to the bar and ordered a drink. The other stood by the door. Then a voice cracked through the hum of the room: "Stick 'em up. This is a holdup!"

The bartender raised his arms, as did the patrons. The youth at the bar held a small, snub-nosed gun in his hand. His companion by the door was also armed.

Quickly rifling the cash drawer, the pair huddled the patrons into one corner of the room. Then one of the bandits whispered to the other. His companion nodded and smiled.

"Just so you don't think we're kidding!" he said and at the same time pressed the trigger. Four shots rang

out and a young girl screamed and fell to the floor. In a split second the two fled and the car sped away into the night.

Within a matter of minutes the state was alerted and the search for the black car was on. While passing through a small town the car was spotted and the chase began.

CAREENING madly, the car sped over the highway. The speedometer began to climb—seventy-five—eighty. Then, to the horror of the pursuing officers, the car door swung open and a body catapulted out. A few seconds later the car brakes screeched. There was a sickening crash as the car piled up against a tree.

Of the two in the car, the driver alone was taken to the hospital. Between moments of consciousness, the police were able to piece together the

events of the evening. After an evening of smoking "reefer" cigarettes, the three had stolen a car. Finding themselves low on funds, they had planned the robbery. The shooting of the girl was incidental—"a thrill affair." A quarrel developed between the two who had held up the tavern and one of them had thrown the other from the speeding car. The following day the driver also died.

Although thousands of miles apart, the cause of these two tragedies was the same. In each of the cases, the victims had been addicted to the use of "reefers"—slang term for marihuana, the killer drug.

Toady Mills had been a quiet, well-liked young bank clerk who led an uneventful and well-ordered life. The trio in the car were high-school students, full of life, and all from good, solid American families. Toady had sought

(Continued on page 112)





We Discover Ourselves at Thanksgiving

A Sermon by John W. McKelvey

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THANKSGIVING must have memory as its handmaiden, or it will come to no good end. If Thanksgiving Day is to bequeath us the blessings of fortitude and faith, as well as the joys of feasting and football, it will be necessary for us to recall some, at least, of the long memories of history.

"When the knowledge of history is lacking," said Dr. John Paterson of Drew University not many years ago, "you never find gratitude. For history helps us to remember, and memory begets in us gratitude."

Gratitude such as should characterize this autumnal festival is at best only the half-way point in the gamut of human emotions that produce imperishable memories. Before gratitude, certainly, comes humility. There was no humility in the Pharisee when he "stood and prayed thus with himself, God, I thank Thee, that I am not as other men are." Hence *this* thanksgiving was rank blasphemy.

The kind of humility that gives place

to genuine thanksgiving was demonstrated most vividly in Peter's strange behavior on the Galilean lakeside following the Resurrection. In his impatient haste to greet his Risen Lord he had plunged into the sea and swum ashore. As soon as he had come to land he saw "a charcoal fire burning, with fish cooking on it, and some bread . . . Jesus said, Come and breakfast." John 21:9-12 (Moffatt).

It takes little imagination to see Peter rushing toward Jesus and that charcoal fire—with pardonable emphasis on the fire. There was no denying the comforting warmth of fire in a moment like that, but as Peter warmed himself by that fire he was suddenly smitten to the quick by an inescapable memory. He was abruptly silenced and profoundly humbled. So compelling was his experience that when Jesus asked the disciples to bring some of the fish which they had caught at the break of day in such a miraculous manner, it was Peter who rushed off and, singlehanded,

dragged the net to shore. We may be sure he did not perform this herculean chore because he craved attention, but because in the worst way at that moment he needed solitude and a chance to grapple with memory.

The pungent odor of those burning coals recalled another chill dawn and another charcoal fire, and he shuddered to remember it. Somehow its smokeless smell filled him with unutterable reproach. It awakened within him a multitudinous riot of contradictory memories, memories that centered about the charcoal fire in the high preist's courtyard where he had warmed himself not many days previous:

"Lord, I will lay down my life for Thy sake."

"Wilt thou lay down thy life for my sake? The cock shall not crow, till thou hast denied me thrice."

"Art not thou also one of this man's disciples?"

"I am not."

"Art not thou also one of His disciples?"

"I am not."

"Did not I see thee in the garden with Him?"

"No!"

Small wonder that when the cock had crowed Peter realized how totally he had failed his Lord!

But the reason Peter had the courage to return to the lakeside fire after dragging in the net was that Jesus had not humbled him with tears and humiliation to make him grovel in the dust but that, with unbounded gratitude, he should "rise i' the scale."

THORNTON WILDER has somewhere said, "An artist is one who knows how life should be lived at its best, and is always aware of how badly he is doing it." The difference between us and the artist consists chiefly in this: until memory rises to haunt and humble us, we do not sense the measure of our failure and the doom that awaits us.

In seminary days, we students relished the apocryphal stories about "Uncle Johnny" Faulkner, beloved teacher of church history and the perfect prototype of the absent-minded professor. One Sabbath morning he was on his way to church when he turned suddenly and began rapidly retracing his steps. Meeting a student, he paused breathlessly to explain: "I forgot a handkerchief. You know," he chuckled apologetically, "my forgetfulness is the cause of half my exercise!"

If we had been standing with the disciples on that particular dawn long ago and had watched Peter's face as he winced with pangs of humility under the whiplash of memory, it is quite likely that we would have beheld his face light up in the next instant under

(Continued on page 108)



Luther Was There, Indeed!

"Minnesota's Sunday-school governor" they sneeringly called him. He doesn't object to the epithet. Supported by militant churches, he knocked out the state's gambling rackets and now has the liquor lawbreakers on the run

By WILMAR L. THORKELSON

THE sheriffs and prosecuting attorneys from Minnesota's eighty-seven counties were plainly irritated, some of them even hostile. They had been summoned to the capitol in St. Paul to learn more about the law-enforcement program of the man some referred to as "Minnesota's Sunday-school governor."

The man who called them to the unprecedented conference was 51-year-old Luther William Youngdahl, whose distinguished appearance might qualify him for one of those "Men of Distinction" ads—were he not a teetotaler and a thorn in the flesh to the liquor industry. He had stepped down from the state supreme-court bench to become Minnesota's forty-seventh chief executive on January 8, 1947.

The citizens of the law officers' home counties already were buzzing about the knockout blow the governor had dealt the \$7,000,000-a-year slot-machine racket in his first half-year in office. Although the "one-armed bandits" had been illegal for years, many county law officials had tolerated them on the theory that the people wanted them. Now the new crusading governor, after a battle-royal with the legislature, had succeeded in banishing them.

In some of the taverns and clubs throughout the state where the slot-machines had been, the smart boys posted signs proclaiming "Luther was here!"—referring to the governor's crusade.

What bothered the county officers, as they came to Youngdahl's conference in late June, was that they were to be briefed on some of the other little-enforced statutes against gambling. Their own traditional independence of action was being threatened.

Those who thought that Youngdahl was committing political suicide by his rigid enforcement stand were worried whether their own political hides would be safe if they were forced to join in an additional anti-gambling crackdown.

The morning session of the day-long conference was routine, dull. During the noon hour, the officers worked up a lot of fury at their lunch. "Why should we take the heat for this guy's notions?" some of them demanded.

At the beginning of the afternoon

session, a spokesman for the sheriffs arose and addressed Bradshaw Mintener, Methodist layman and chairman of the governor's law-enforcement committee, who was presiding. "We're confused," the sheriff said. "We don't know whether the governor wants us to go all the way or half way."

Youngdahl, who had gone through the speech formalities in the morning, was called back to the conference chamber. Looking grim, his jaw set, the one-time football player listened to the questions. Then he told them.

"A gambling device is a gambling device whether it applies to one organization or another," he said. "No one is exempt."

Later the governor was asked specifically about raffles sponsored by American Legion posts and church organizations. Did he want those stopped?

"Well," said the governor almost impatiently, "I don't know how I can be any more specific than to say to you that *I want everything stopped that is in violation of the law, no matter who sponsors it.*" That was plain enough!

A county attorney wanted to know what the governor, as a former jurist, thought his chances would be of getting a conviction against a Legion post before an average jury likely to have three or four Legionnaires.

The governor, while saying he doubted whether the query applied to law enforcement, nevertheless replied with two questions of his own. "Are we," he asked, "going to determine whether we have enforcement of laws by whether we get acquittals or not? We have had many acquittals in murder cases and burglary cases. Are we going to say that we will quit prosecuting these cases because we can't get convictions in every case?"

DURING the session, the governor demanded that the officers "clean up" the carnivals at county fairs and halt the operation of after-hours taverns frequented by teen-agers. "The prostitution of childhood to that extent has got to stop in the state of Minnesota," he said.

But never did the governor get tough with the enforcement officers. In fact,



Gov. Youngdahl officiates at a YMCA ceremony in Minneapolis.

he was very sympathetic to their problems. Although he made no threats about removing any of them, as he is empowered, they could draw their own inferences as to what he meant when he said he wouldn't act hastily on complaints that they were not doing their duty. He would give everyone a fair hearing, he promised.

When the conference was over, the governor was surrounded by sheriffs and county attorneys—some of whom were ready to revolt against him a few hours before. They thanked him for telling them straight from the shoulder what his policy was. They promised co-operation.

The net effect of the conference was that Minnesota for the first time got both rigid and uniform law enforcement. The sheriffs and county attorneys were taking no chances on losing their jobs.

But don't think such enforcement did not create a furore. Games of chance were not permitted by the sheriffs at community Fourth of July celebrations; many automobile raffles were cancelled and money paid out for them refunded; some festivals were not held as scheduled because they were to have been financed by lotteries. Those county fair carnivals which did not withdraw from Minnesota contracts played without the usual dice games, merchandise wheels and blanket stands. Punchboards vanished from candy stores.

The governor became the target of new quips as a result of the drive. One columnist cracked that "quite a few youngsters are headed straight for perdition by playing marbles for keeps." An editor noted that "in spite of Governor Youngdahl's anti-gambling crusade, young couples are getting married." Another man wrote to a newspaper that chances for him to survive surgery were "50-50" and he wondered whether it would be legal for him to "gamble" on an operation.

YOUNGDAHL is fully aware of all the slings and arrows directed at him. He knows that his name was hooted at in baseball parks when sarcastic announcers cracked wise about suspension of lucky-number scoreboards. He and Mrs. Youngdahl themselves were mildly booed when they rode in the parade of a Minneapolis festival last summer. Youngdahl has heard of the beer-joint operator who turned down a request for a Boy Scout donation by saying, "My business manager, Youngdahl, is managing my business to hell—I donate nothing so long as he's in the capitol." The governor also has been told that his slot-machine ban has "ruined" veterans' clubhouses and "wrecked" the state's tourist industry.

Why, in the face of all the kicking around he has received, does the gov-



LUTHER W. YOUNGDAHL, GOVERNOR OF MINNESOTA

ernor then persist in his rigid enforcement crusade? Why doesn't he "take it easy"—like many of the state's other chief executives did?

"It's the law," he'll answer simply. "If the people don't like it, they should have the legislature change it. But I took an oath to enforce the law."

There's an even more fundamental reason for the governor's forthright position: *He wants to conserve youth.*

Youth, he feels, is one of the state's greatest resources, and as such must be protected from damaging influences. The best way to protect youth, he reasons, is to attack adult disrespect for law, because it is out of such that a great deal of juvenile lawlessness results.

"If adults sneer at the rules of the game and flagrantly violate them," he points out, "we can expect no better from the boy or girl. There is a direct relationship between the vandalism and annual destruction of thousands of dollars in public property by our youngsters and disrespect for law by adults."

Minnesota's youth are aware of the

governor's keen interest in them. When Youngdahl was riding in a St. Paul school parade early last summer, an alert lad of 12 turned to him and asked, "Governor, are all the slot-machines out of Minnesota now?" "I think, sonny, that more of them are out, and the few that may be left will soon be gone, too," the governor replied.

"Well, governor," the boy said, "I want you to know when you feel you are standing alone, don't forget you have one little guy standing behind you."

Youngdahl frequently refers to that incident and to the many other expressions of support he has received from young people. "I'll take all the abuse and brickbats as long as I know these kids are counting on me," he says.

The governor is bolstered in his courageous stand by his own early training in a Christian home. He learned a loyalty to religion there that is carried over to his own home. In that home there is a family altar at breakfast each day before the governor leaves for the

(Continued on page 64)



Black Sheep, White Sheep

By GRACE NIES FLETCHER and JANET HOWE

THE parsonage telephone shrilled madly but Aggie made no move to answer it. "Let it ring," she thought, going on setting the supper table. "The dominie isn't home anyway." The whole town might be boiling with excitement about Connie White marrying Jim Thomas tomorrow, in the biggest wedding Wayre had ever seen, but they could stop pumping you for news. The phone yelped again so insistently she finally grabbed off the receiver and snapped, "Yes? Oh, Mame. How'd I know it was you? Has the wedding cake come?"

Mame, the maid at Doctor William White's was her best friend, and she was practically bursting with excitement. "Aggie, Terry's back!" she gasped.

"But he can't be," Aggie cried. "He's dead!" It had

Mystery and suspense are the chief ingredients in this gripping tale involving a kindly dominie and his small-town flock. Begin it here . . .

ILLUSTRATOR

MALCOLM THOMPSON

been eight months since his plane had crashed in South America and no one had heard a word, so naturally . . . "Oh my grief!" Aggie gulped. "What'll Connie do now? You mark my words, Mame Juniper, this means trouble!"

"What means trouble, Aggie?" the dominie asked from the doorway behind her, amused. He was a tall

man, sixty-five, whose broad stooped shoulders almost filled the narrow dining-room door, but his eyes twinkling down at her belied his silver, thinning hair, for they were clear and blue as a child's. In his wise, lined face they shone like two deep wells of peace.

"G'bye, Mame, I gotta go," Aggie said reluctantly, and whirled to explode her bomb. "Terry Thomas is back! He had 'magnesia' or something. His plane (Turn to page 124)



She quieted down enough to say, "I'm not sure there will be a wedding. Oh, Dominic, Terry is back!" He asked quietly, "You mean you love Terry, not Jim?"

MAL THOMPSON

Pigs and Cabbages Reform Bad Boys

Boys enter this jail as lawbreakers; under Warden Sain's ministration, they emerge as respectable citizens with a purpose in life. The warden is something new in penologists!

BY KARL DETZER

LITTLE Joe was a Chicago hoodlum. The newspapers called him a hardened criminal, and he was proud of his reputation. One night the police caught him holding up a saloon. Joe swaggered into court the next day and sneered at the judge who sentenced him to one year in Chicago's Cook County Jail.

That was on Little Joe's seventeenth birthday. One year later he walked out of jail, a self-respecting, ambitious youth, eager to forget his past and to continue his education. He was inducted into the Army, won corporal's stripes and an honorable discharge. Today, at 21, Joe is working at a respectable job.

Chiefly responsible for Joe's reform, and for the rehabilitation of several thousand other Chicago delinquents, is a big, quiet-voiced man named Frank Sain, who for 13 years has held the unenviable post of warden of Cook County's huge jail.

Most of America's 3,150 county jails are filthy, rat-infested and graft-ridden breeding-places for disease, perversion and crime. They are ancient, overcrowded and understaffed. Appropriations usually are too low to permit decent food; to make matters worse, many sheriffs and wardens pocket part of these scant funds.

The Federal Bureau of Prisons annually inspects all county jails to determine which are fit to house federal prisoners awaiting trial. Only about 450 pass these inspections. Yet boys and girls are locked up in 1,000 other jails, classed as unfit to shelter adult federal prisoners.

Bad conditions prevailed in Cook County jail when Frank Sain was appointed warden in 1934. The infamous "syndicate" of which Al Capone was

boss reached into the jail and ran things pretty much to suit itself. Today Sain's jail is clean, quiet, orderly. Discipline is firm but fair. Food appropriations, slim as they are, go for food. More important, the juvenile wards have an actual record of reform.

These wards house from 100 to 175 boys ranging in age from 14 to 20. A U. S. Labor Department Survey shortly before Sain's appointment showed that 42 percent of the boys released from this jail became second offenders. Today, fewer than 10 percent come back.

Warden Sain has accomplished this without benefit of academic training in penology or sociology. A simple man, he uses simple words to describe what he does. Born in Chicago, 52 years ago, he served in the military police in World War I, and then took a job as a guard in the "Bridewell," Chicago's disreputable old city prison.

There he saw the abuses and petty grafts which not only wasted the taxpayers' money but made life miserable for the inmates. "If I ever have a jail of my own," he used to tell himself, "it's going to be a lot different."

His opportunity came with a political upset in Cook County. At the same time, conditions at the jail had become so notorious that the newspapers demanded a housecleaning. The new sheriff called Sain and told him: "It's your jail. You have a free hand. Get results."

The warden's office in Cook County was a political plum. Even today the guards are beholden to the politicians for their jobs. But despite this severe handicap to prison reform, Sain rolled up his sleeves and went to work.

His first act was to take blackjacks and baseball bats away from the guards. Cynics predicted jail breaks and riots. You couldn't handle tough Chicago criminals with kid gloves, they warned.

"I'll try to handle 'em like men," Sain answered quietly. There has never been any serious trouble since. The prisoners don't want to risk returning to the conditions of the bad old days.

Next, Sain stopped the use of solitary confinement cells where recalcitrant prisoners, often mental cases, were locked up to live filthily in the dark on a starvation diet.

EVERY day without exception, in Sain's 13 years, every inch of floor in cells and dayrooms, corridors, shops and kitchens has been thoroughly scrubbed. And every inch of wall space has been scrubbed at least once each week.

This jail is as clean as many a hospital. And it is run like a combination hospital, school and modern industrial plant.

Sain knows that if he is ingenious and patient enough he can salvage a large percentage of the young lives en-



trusted to his care. He uses the boys' own pride as a lever to pry them out of the muck. His tools are unorthodox; he uses not only classrooms and books, paint and carpenter and printing shops, but raising vegetables, pigs and goats, chickens and ducks.

"The best cure I know for what ails these lads," he says, "is sunshine, fresh air and responsibility."

Time was when juveniles could mix with older prisoners; today they live their own lives without any contact with the rest of the jail. When Sain took over, he found one so-called school room, one harassed teacher and no funds for education. So he went to the city school superintendent and pointed out that, although this was a county, not a city, institution, nearly all its boys came from the streets of Chicago. He soon had a staff of teachers specially chosen for their ability in this particular field.

Having got his school, Sain started a library. The jail now has 4,000 books, ranging from philosophy and economics to light fiction. But no crime-mystery stories. A book cart makes frequent tours of the main corridors, exchanging old volumes for new. A local association furnishes Bibles which become the property of the individual inmates. Bible-reading ranks second only to looking at comic books as a leisure occupation.

Having cleaned up the interior of the jail, Sain in 1938 turned his attention to four acres of wasted back yard, surrounded by tall stone walls. This was overgrown with weeds and was used as a rubbish dump. One summer morning the warden surprised his boy prisoners by marching them out into this enclosure. He told them his plan for making this into a recreation yard, gave them shovels, rakes and hoes, and told them to start cleaning.

The project took many months and

great quantities of sweat, but it also engendered pride in the boys. They worked stripped to the waist and watched their muscles harden and their chests expand. Part of the yard became a lawn for drills and athletics, part flower and vegetable gardens. On half of it the boys built shelters and pens and the warden filled them with rabbits, ducks, chickens, pigs and goats.

Each boy was assigned the responsibility for one animal or was a member of a team charged with caring for a group of animals. Rivalries soon sprang up. The chickens and pigs were pampered. Goats got loving care. The boys began to skimp on their own slim rations to make sure that their animals got extra fare.

"**M**OST of these kids had never owned a dog or cat," Sain points out. "They'd never patted an animal in their lives. But the fact that these animals need them, look to them for food and water and safety does something for them. The animals trust them, and that's very important to these boys."

Besides caring for the animals, each youngster has his own particular responsibility in the vegetable gardens, and those who wish may work in the flower beds, too.

"You've got to remember," the warden says, "that lots of these kids never saw a cabbage grow or a plant go to seed or a flower open. It's a new adventure, and they find it more exciting than tough talk on street corners. Their

minds and their hands are creating something that's alive. Life takes on new meaning for them."

The barnyard animals and the vegetables are so important to the young prisoners that many of them, after their release, come back to the jail on visitors' days to make sure that their handiwork is not neglected.

In 1938 several former prisoners applied for membership in the Illinois National Guard and were turned down because of their jail records. Big Frank Sain got fighting mad when he heard about it; he tackled the state military authorities.

"I'm not suggesting that you take criminals into the Guard," he said. "But these aren't criminals. They're fellows who have made a mistake and have paid for it. The easiest way to start them on the down-grade is to break their spirit by showing that you don't trust them and don't want them around. The ones I vouch for are okay. They'll make good soldiers."

He won his point.

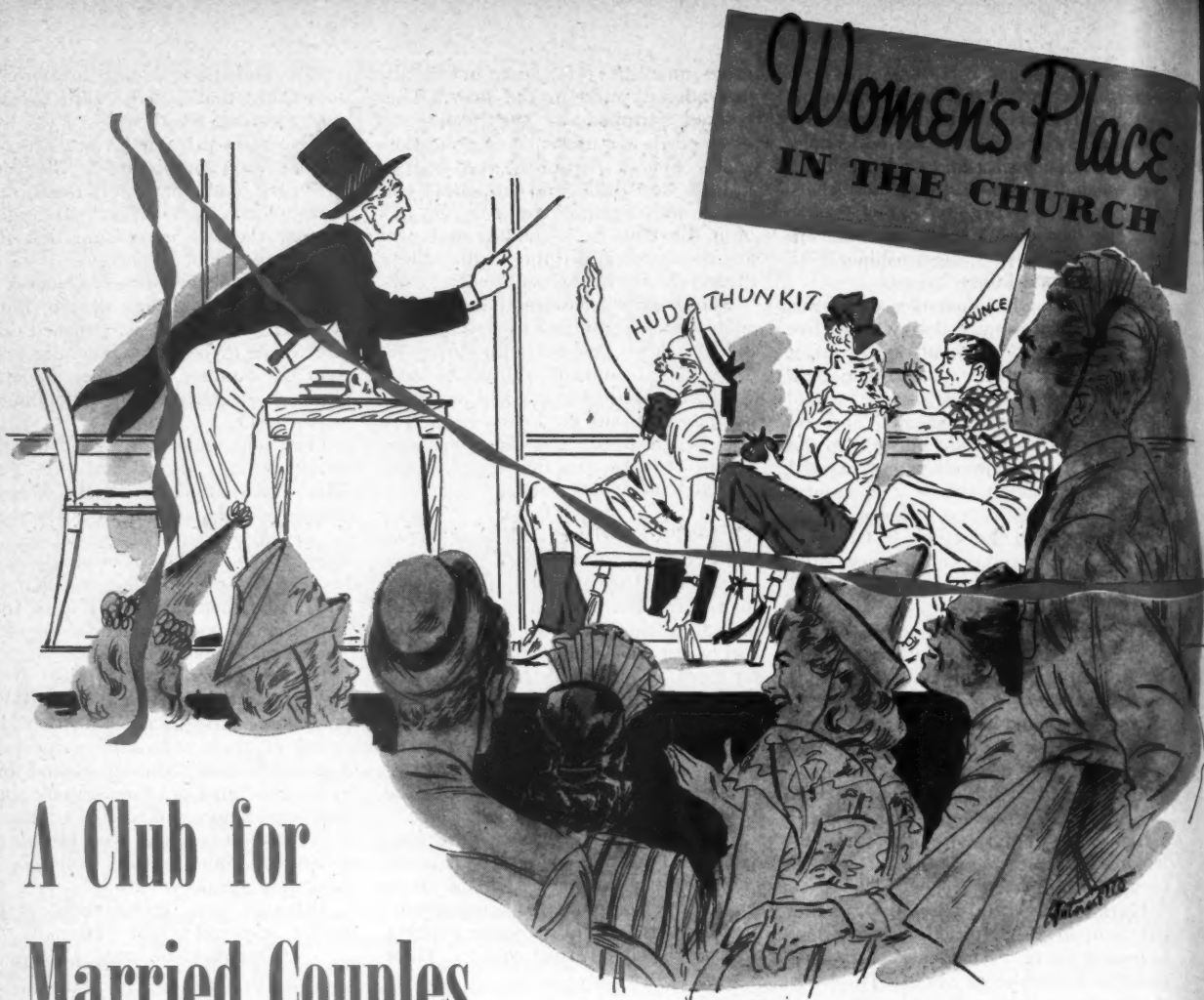
All through the Second World War, graduates of the jail came back to visit, proud of their sergeants' stripes and their battle stars. Sain introduced them to the new boys, got them to talk about their experiences and to give advice.

"Several of my lads won medals for gallantry," Sain relates proudly. "I think that speaks for itself."

Although Sain undoubtedly is the genius responsible for this jail's re-
(Continued on page 117)



Scenes at Cook County's once notorious jail which now, under Warden Frank Sain, is a clean, orderly "rehabilitation center" for lawbreakers. Above: Sain talks with a newly arrived prisoner. Left: Prisoners at work in the truck garden; an inmate feeds ducks, for which he is responsible.



A Club for Married Couples

By ISABEL CORNELL

THE Married Couples Club of the First Presbyterian Church of Mount Vernon, N. Y., is a unique organization. During its 26 years of existence, the membership has grown almost too large! The club parties, which are just for members and their guests, are almost too popular! Old-timers look back regretfully to the days when everyone first-named everyone else.

This particular Married Couples organization is further unusual in that there are no dues, no membership fees, no raising of money and no age limit on membership. There is one obligation: each couple must be willing to take an active part at one of the three parties during the year, helping with the preparation and service of dinner, or with the program and decoration of the hall. All talent is strictly amateur, of course. The only professionals are the dishwashers!

Each year the newly-elected president shuffles the membership of 150 couples into three parts—one group to

work at each affair, the other two as audience. That means that each member sings for his supper once, and acts as a guest twice. Madame President selects dinner and entertainment chairmen and co-chairmen for each of the three affairs. They in turn call on their

Editor's Note: With this issue we introduce our new department devoted exclusively to the interests of women in the church. "Women's Place" will feature programs by Ladies Aids and similar groups, which have proved successful in various localities; money-raising plans; sewing and cooking projects; a recipe or two; ideas for church parties; fairs and bazaars; hints on decorations, and other "how to do it" aids. Does your women's group have an unusual project? Tell us about it—now!

committees and begin the planning of menus and programs.

Good times alone are not the primary purpose of this Married Couples group. Friendship and good fellowship among church members is the spirit of the gatherings. A special welcome is given to newcomers with the hope of interesting them in church activities.

That's where my husband and I came into the group, as new residents of this busy commuters' suburb. Naturally we hoped to find friends in our church, but we never anticipated the warm welcome awaiting.

On our very first Sunday in church, there was mention in the bulletin of the forthcoming Married Couples Party. The affair was billed then as "The Great Hudathunkit Mystery." Who or what was this "Hudathunkit"? The element of mystery attracted us; we wouldn't have missed it for anything!

Because we were new in town, Mrs. Sloane, the president, telephoned that she hoped we would come, even suggesting the names of some church members as baby-sitters in case we were unable to find one. (Postcards are sent to the regular members a month in advance. Then a telephone committee of

14 people calls each couple for dinner reservations. The proceeds of the meal, costing \$1.00 per person, are stretched to cover the cost of food, the dishwashers and whatever new decorations are needed.)

Arriving at the hall at 6:45, we were decorated with pumpkin cut-outs printed with our names. At the door collecting the dinner money was a policeman rigged in gaslight-era style, with a high helmet and a long tully. Perhaps he was Hudathunkit—no one knew. In the dining hall, crepe-paper streamers in harvest colors criss-crossed the tables, some with centerpieces of lighted pumpkin, others with bowls of fall fruits. More streamers, dotted with colored cut-outs of turkeys, pumpkins, apples, etc., hung on the walls. At one side of the room a large moon was rising over some sheaves of corn. There was just time to meet the other pumpkin-wearers at the table of twelve before the grace given by the church's minister.

When all were seated, the piano signalled a parade and the kitchen door

flew open. Out came the grinning waiters and waitresses for this evening, wearing black-and-white crepe-paper aprons and paper-frill caps. They circled around the room to the tune of "Seem Like Old Times" and disappeared into the kitchen. Out they came again, this time with well-filled dinner plates. There was a roasty roast turkey with all the fixings—gravy, stuffing and cranberry sauce; heaped high with fluffy mashed potatoes and buttered green peas, cloverleaf rolls and butter, vanilla ice cream with crushed pineapple sauce. A choice of hot tea or coffee wound up a delicious meal—the most for a dollar I've eaten in years!

THE two ladies in charge of the kitchen had about 16 helpers preparing dinner for 225 persons. Five large turkeys were used, down to the last wing and giblet. Each bird was bursting with a special stuffing that was easy to make because the bread was cut into cubes instead of being crumbled. (For details of the preparation of the stuffing for each turkey, weighing from 16 to 20

pounds, see recipe printed below.)

The table serving went smoothly and without delay, despite the large crowd. A host and hostess kept circulating around the room to check on the couple serving each table. (And, let me say here, it's lots of fun to be waited on by the assistant superintendent of schools and his wife!) When dinner was over, the committee folded away the tables and re-arranged the chairs to face the platform. Everyone settled down expectantly for the big surprise.

No one was on stage when the curtain rose. The setting was an old-fashioned country school. Small chairs from the primary department, about twenty-five of them, faced a big desk, evidently teacher's own, with a pushbell and a big clock. A large blackboard with some half-erased sums stood at one side; a tall stool and dunce cap were in a corner. Signs in Spencerian script forbade the children to ride their bicycles on the sidewalks, chew gum, bring animals or insects of any kind to school.

Suddenly a dirty face peeked in the
(Continued on page 115)

• THE IDEA DEPARTMENT: TABLES FOR THE FAIR •

AND now for a more familiar function of a church group: how to make money! Since November is annual fair time in many churches, perhaps your Ladies Aid committee could profitably use some new ideas for booths at the bazaar. (See illustration on page 38)

Showcase. Try a "Sample Specialty Showcase," for instance. This table holds a mouth-watering display of luscious foods—cakes, cookies, candies, breads, doughnuts, etc., each temptingly arranged atop paper doilies and pretty plates on glass shelves. But the items on display are not for sale! These samples are the backbone of the business. Orders are accepted (with cash) for future delivery to the purchaser on 24 or 36 hours notice, anytime within four weeks. This plan prevents the well-known items, which usually sell out first, leaving the table conspicuous by their absence. The showcase should be for specialties only, and include things not generally on sale at a fair, like homemade mayonnaise, pudding sauce, chocolate eclairs, tarts, etc.

Naturally, the number of orders accepted for each food must be limited, and should be agreed upon in advance. When the quota is filled, a sign could be placed by the plate labeling it "Too Popular," "Sold Out until Further Notice." Decorations should carry out the store motif; across the top bold lettering proclaims the *Sample Specialty Showcase; Custom Cooked Food; Pay*

Now, Delivery at Your Convenience. Signs giving items and prices can be set on top or tacked to the wooden side supports.

Boost sales with special notices: "For a limited time only, Mrs. Hansen's Oatmeal Bread"; "Positively the only time this season for Mrs. Watson's Chocolate Cup Cakes"; "Only Public Offering of Susy's Butternut Fudge." Be sure to set the sale price to allow a 50% profit over the cost of materials, since the donation of time will be more than just making one article for another booth.

For Small Fry. How about a "Piggy Bank Booth" in charge of a Sunday-

school class? Their friends, and their smaller brothers and sisters, will form a long line of steady customers. Instead of wandering wistfully from table to table unable to purchase their heart's desire, the children can afford anything they want at the Piggy Bank. Here can be gathered most of the items which would sell out for a quarter or less.

Set up a low table (to accommodate the eye level of the young customers) and display the merchandise on step shelves so that it may be better seen. Along the front of the table hang a sign: *The Piggy Bank, 5c, 10c, 25c.* A large cent sign, made of baling wire bent and taped, could be nailed to the center back. Set on top of the table a



RECIPE FOR TURKEY STUFFING

As served by Married Couples Club

Melt $1\frac{1}{2}$ cups butter (or margarine or poultry fat) in a heavy kettle. Add $1\frac{1}{2}$ pounds onions, thinly sliced, and 6 quarts of bread cubes (about half-inch in size). Cover and steam over a low heat for $\frac{1}{2}$ hour. Uncover and cook, stirring occasionally until bread cubes are brown. Add 3 pounds white potatoes which have been cooked and mashed, 2 tablespoons salt, $1\frac{1}{2}$ teaspoons black pepper, $1\frac{1}{2}$ teaspoons savory, $1\frac{1}{2}$ teaspoons thyme, 4 beaten eggs, $1\frac{1}{2}$ cups chopped celery and leaves. Mix thoroughly.

If it is necessary to stuff the turkey a day in advance, cool stuffing before putting into bird, and refrigerate.



A "Piggy Bank" booth has a great "come-on" attraction for children. Be sure to build the table low enough to accommodate the eye-level of your young customers. Oldsters will love it as well!

A suggestion for your Sample Specialty Showcase mentioned on page 37, with its appealing plan of display and decoration.

The "Snowflake Surprise" is a variation of the grab bag; teenage girls will have lots of fun arranging this, with its wagon-wheel and gay surprise packages.

big piggy bank of cardboard with a slot in which each child pays for his purchase. The sales committee can make change if necessary.

Grab Bag. "The Snowflake Surprise" is a variation of the grab bag that teenage girls would have lots of fun arranging. The snowflakes are made from 6- or 8-inch squares of heavy white paper, folded several times corner to corner, and cut in fancy designs.

To make the flakes sparkle, brush both sides with a thick laundry starch and sprinkle with artificial snow. Put a string through the center of the flake and tie on a small brass curtain ring. Attach the other end of each string to a wagon wheel suspended from the ceiling. Make the strings of varying lengths so that the snowflakes will hang from the table top to arm's reach.

From each ring suspend gaily wrapped small packages, using Christmas tree ornament-hangers. The customer pays his money and takes his choice, guided by the shape of the

package. Carry out the winter scheme on the table decorations, using twiggy branches given the starch and snow treatment, frosted pine cones, silver rain and cotton snowballs.

• PIN-MONEY PLANS •

This corner will feature each month money-making ideas particularly practical for small church groups or individuals—not big important projects, but Pin Money Plans. Helpful suggestions from you will be welcomed. So send them along.

THE first Pin Money Plan comes from my mother. Her ladies auxiliary once had a "Friendship Basket" scheme which each lady could work on when and where it was convenient, using her originality and ingenuity. Each member fitted out a basket with an interesting assortment of items, practically anything that she could carry. She then took the basket around to her friends and invited each individual to "buy one item and donate another." A profitable

as well as a sociable plan it was, too.

The custodian of the basket could make the rounds of her friends a second time with practically a new stock and just sell until everything was gone. At home she might, of course, privately remove the dead wood and replace it with some more saleable items.

Mother said she had in her basket at one time: a pincushion, a can of peaches, a box of tea, several handkerchiefs, a baby's bib, some fancy dish towels, a pot-holder, some homemade candy, a little flower vase, a new tube of toothpaste. Keeping pace with this age of specialization, you might outfit a basket with just groceries, just notions or kitchen gadgets.

• HERE'S AN IDEA •

WHEN you are packing clothes for a missionary box or relief package, add a smile to a grateful face. Tuck a gay handkerchief in a dress pocket, a substantial one in a man's jacket; send a package of gum for a boy, a hair ribbon for a girl . . . Did you ever use cranberry juice in place of water in making gelatin salad for a Thanksgiving supper? Lemon gelatin prepared with cranberry juice, with chopped celery added, is a good combination . . . At the fair a clothes sprinkler is usually a good seller at the kitchen gadget table. To make one at practically no cost, clean a pint-size syrup or vinegar bottle. With an ice pick, punch several small holes down through the top of the screw cap. Decorate the bottle with decals or paint.

• BOOKLET REVIEW •

DO you want to look over a gold mine of ideas? There is a new catalog of handicraft sets and materials with all kinds of designs suitable for bazaars, sales, individual projects—and many of them for children to put together. There are all kinds, sizes, shapes and designs of felt materials in particular, as well as ready-made kits for sale with pieces already cut out to make articles in quantity, complete with trimmings, sewing floss and instructions. These are mostly of felt—belts, pocket-books, hats, boleros, emblems, dolls, animals, etc. There are also listed leather and leatherette sets, knives and small tools, wood decorating kits, sewing accessories and trimmings of all kinds, oil, poster, finger and textile paints, etc. It would be a good reference of available materials as well as a source of ideas for sewing projects. The booklet costs a quarter, refunded on your first order. Source of catalog given on request. Address:

EDITOR, WOMEN'S PLACE DEPARTMENT
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CHRISTIAN HERALD



One of twenty-two buildings of four to five apartments each at Memorial Home Community.

Haven for God's Veterans

Down in Florida you will find it, and there your heart will thrill in company with this small host of those who have fought the good fight and kept the faith

BY FRANK EDWARDS HENCKEL

YOU can't sit down and write about Florida's Memorial Home Community as you would write of another institution—and that is because it is not an institution. True to its name, the Memorial Home Community at Penney Farms, Fla., is just what its name implies—a very real community of very real homes.

And they are happy homes—happy because the people in them are happy. And it's all in a sixty-acre palm- and flower-bordered enclosure, with a chapel in the middle, creating a picture of natural and landscaped and architectural beauty. And that is why someone has had printed on the Community's official letterhead this four-word line: "Sixty Acres of Heaven."

This writer asked Superintendent O. L. Curl who had been responsible for that line. Dr. Curl yielded no direct reply; but as he and his caller stood looking out over the green lawns, the azalea-hemmed golf course, and the long, wide playground where men and women play shuffleboard, croquet and roque, and up the tree-lined main drive to the chapel, from the tower of which came strains of quiet music, he said: "Could you give a better description?"

No. Nor could anyone else, perhaps; for heaven, we are told, is a place of supreme happiness, supreme beauty; and here are both—here is happiness, and here is beauty.

But heaven, we are also told, is a reward we have to *earn*; and those who live here have earned the beauty, the quiet restfulness and the happiness they enjoy in this paradise of earth amid the pines and the live oaks, the orange trees and the azaleas and the palms.

Who created this spot of abounding beauty, and who maintains it? Perhaps you are familiar with its history. Perhaps not. Anyway, here's how it all came about:

Back in 1927, James Cash Penney Jr., founder of the nation-covering chain of department stores bearing his name, here completed twenty-two buildings to provide homes for retired religious, educational and social workers, including for the greater part retired ministers of the Gospel. In April of that year the place was dedicated as a memorial to Mr. Penney's parents, the Rev. and Mrs. James Cash Penney Sr. Then seven years ago, to assure perpetuity to the memorial, Mr. Penney placed it in the hands of a board of eleven Christian

men, who made it an affiliate of the Christian Herald Association—which, incidentally, owns and operates Mont Lawn, summer vacation home for children at Nyack-on-the-Hudson; the famous Bowery Mission in New York, and an orphanage and industrial home in Foochow, China.

That brings the story up to date. But to get the rest of it you have to be a guest of the Community. Dr. Curl will show you around, accompanied by his enthusiastic assistant, Bascom Franklin, and then if you wish they will turn you loose for a tour of exploration on your own.

ALONG the main drive, if you repeat the experience of this writer, you will see briskly walking a benign and smiling little man who wears an iron-gray goatee. His smile is the kind you know is perpetual, and sincere; and his eyes are deep sea-blue. He greets you quietly, and then skips across the lawn and into one of the 22 handsomely constructed French Norman style apartment houses. You make bold to follow, and ring his doorbell. He comes out with a new book in his hand—a very new book, without doubt only a few

days from the publishers, and heavy and large.

"Back in a moment," he says, and hurries out to flag down an approaching car, driven by a slightly grayed and dignified-looking gentleman in semi-professional attire. But with all his dignity this man also smiles—everyone does here!

The man with the sea-blue eyes hands the book up to the man with the counterpart of the Community's universal smile. Then he comes back and sits with you on a bench on the lawn.

"That," he says, "is my friend Dr. Corpron. I just handed him a new book on medicine. He's a retired medical missionary who spent many years in India. He could tell you much if he would talk. No one will ever know how many lives he saved over there, or how much happiness he may have brought to a sad and humbled race, or for how many sickened souls he may have pointed the way to the Great Physician. I'm Dr. Gibbens. I served also as a medical missionary—in Burma. Got out only when the Japs came in. Was on the way to retirement anyway, and—well, here I am. Isn't it lovely here?"

LOVELY, true. But made doubly so by the spirit of men such as these. Together in the name of Christ, though separated by many miles of water and land, they had given their lives to Him. And with them, through it all, their wives have gone; with them they also

have served; and with them still they are, in this home for those who have earned the boon of rest, under Florida suns and skies. For Love has walked the way with them—all the way down the years of life and service.

A bit later, you will be meeting this Dr. Corpron, and Mrs. Corpron. Like Dr. James Gibbens, late of Burma, he will talk little of himself. He will be telling you good things about the neighbors; but a *CHRISTIAN HERALD* article of recent publication will tell you how he built a hospital in record time in India; and he, if he would, could tell you what it is to experience the vicissitudes and perils and often the heartaches and tragedies of those heroic men and women in the mission field—who minister to those otherwise without help or hope. These are sons and daughters of God.

Residents of the Memorial Home Community have gardens. Dr. Corpron's is diagonally across the driveway from his home; and as you approach it with him, over the gate you will read the lines:

*The kiss of the sun for pardon—
The songs of the birds for mirth:
You are nearer God's heart in a garden
Than anywhere else on earth.*

And these lines reflect the spirit of the Community. Whether in garden or in home, whether on the golf course or on the playgrounds, whether strolling along the streets and drives or wor-

shipping together in the chapel, these folk always are near to the heart of God—and a God you know there is, because these of His reflect so much of goodness and love.

In Dr. Corpron's garden are berries—loganberries and youngberries and boysenberries—and shrubs and ornamental plants, and small orange trees, one of them a little three-foot dwarf with half a dozen of its fruit ripening in the sun.

"YOU never saw one as small as that bearing fruit," the doctor will say. "But look at these. They are all kinds of berries, crossed by the originators whose names they bear. They have no tendrils, so you can't teach them to climb. You can do that with human beings, not always with vines. But there are no thorns..."

And there are no thorns in the life of Memorial Home Community; no thorns, only a godly affection and good will in the homes and hearts of those who, over long periods of years, have given their all to Him who on His brow once wore a crown of thorns.

But the man who saved lives and souls in India will kneel to shift one of the vines into a less trammelled position—as if to make it a bit more comfortable in its bed—with the same gentle touch employed upon countless of the sick and suffering of human kind.

These men are typical. They are men of great hearts beating time with the
(Continued on page 118)



Left: Two of God's veterans spending the sunset years of their lives at Memorial Home Community in Florida.

Below: A retired minister, a lifetime of good works behind him, now devotes his days to raising flowers and vegetables.



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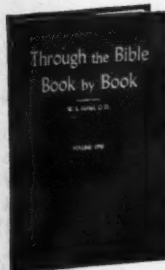
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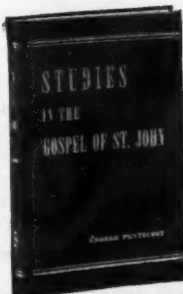
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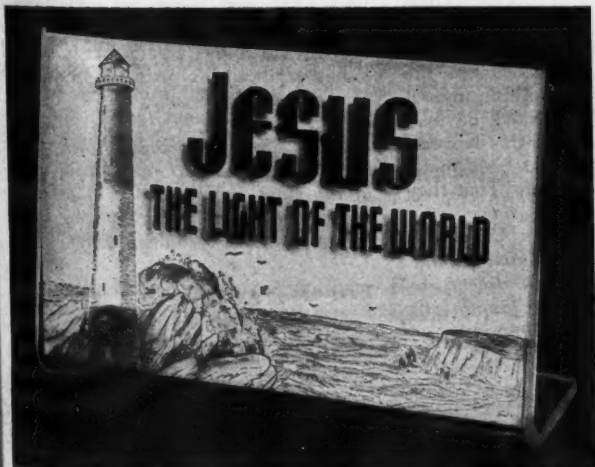
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DAILY MEDITATIONS

For the Quiet Hour

BY DR. WILLIAM L. STIDGER

A PRAYER AND MEDITATION FOR EACH DAY OF THE MONTH

Saturday, November 1

READ JOHN 12:32

*If I am lifted up 'twill be
Because of Thy great love for me.*

—HELEN SALEM HELMS

THIS IS Thanksgiving month and every day this month we are to think, in our meditations, of things we are thankful for. "It is a good thing to give thanks unto the Lord." It is a good thing to "count your blessings, count them one by one, count your blessings, see what God hath done." There is hardly a human being so poor, so lonely, so desperate who doesn't have many things to be grateful for. And one of the things for which we Christians should be eternally grateful is the promise of this text: "If I be lifted up from the earth I will draw all men unto me."

*Dear Christ of Calvary's cruel Cross,
we thank Thee that Thou, through being
lifted up on a Cross didst lift us up
in hope and immortality. Amen.*

Sunday, November 2

READ JOHN 13:34

*That ye love one another; this is the word
Down through all ages so gratefully heard.*

—ESTELLE FREEMAN

FOR THE PRIVILEGE of loving—that is one of the things we human beings should be thankful for this Thanksgiving month. Usually we think of the privilege of *being* loved; but today we are going to ponder the privilege of *loving*. That is a glorious privilege that God gives us. Alfred Noyes sings it: "But one thing is needful, and ye shall be true, to yourselves and your God and the goal that ye seek. Yea, the day and the night shall requite it to you; if ye love one another; if your love be not weak."

*Dear Father of all love and loving;
we thank Thee that the last command-
ment Christ, Thy Son, gave to His dis-
ciples was this one: "That ye love one
another." Amen.*

Monday, November 3

READ JOHN 15:14

*Friendship is the greatest thing
For clown and serf and lord and king.*

—MARIA ROBINSON

"YE ARE my friends," is the way Jesus puts it, and that is perhaps the greatest privilege of human life; to be His friend and to have Him for our friend. That is really something to be thankful for on this Thanksgiving month in our meditations. "What a friend we have in Jesus, All our sins and griefs to bear! What a privilege to carry everything to God in prayer! O what peace we often forfeit. O what needless pain we bear, All because we do not carry Everything to God in prayer!" The words of that old hymn bring back sweet memories to all of us as we hum it over in our meditations.

*Dear Father of all friendships, we
thank Thee most of all for our privilege
of friendship with the incomparable
Christ. Amen.*

Tuesday, November 4

READ JOHN 17:11

*The Cross is raised, the deed is done;
That all the world of men be one.*

—MARY SANSON

"THAT THEY may be one!" What a fine thought to be thankful for this morning; the goal toward which the whole Christian world has headed for untold centuries; the goal implied in the Lord's Prayer which begins "Our Father," meaning the Father of the human family. Our modern One World dream, our United Nations' hope and faith is but an extension of the Lord's Prayer philosophy which was in the heart of Jesus. There is nothing in contemporary life over which we have as much right to be thankful this November as the progress that has been made politically toward the ideal: "That they may be one."

*Dear Father of the human family,
we thank Thee that Thou didst con-
ceive us as one home, one family, one
hope and one beloved community of
affectionate love. Amen.*

Wednesday, November 5

READ JOHN 3:16

*For God so loved the world He gave
His Son upon the cruel cross;
Such was God's love, such was God's loss;
Such was His plan this world to save!*

—FRANCIS DOUGLAS

"GOD SO LOVED that He gave." I always like to end the quotation there for that tells the entire story. It is not enough to receive such a gift as that. It is necessary that we accept and express our gratitude for the gift through our living as He lived—a sacrificial life. "How sharper than a serpent's tooth is an ungrateful child," says Shakespeare. Just so must it hurt God's heart to find His children ungrateful for the greatest gift He ever gave to humanity. So let us be thankful this November meditation morning for this inestimable gift of God through His Son.

*Dear God of all gracious and loving
gifts, we thank Thee most of all this
morning for the gift of Thy Son to the
world. Amen.*

Thursday, November 6

READ I CORINTHIANS 15:20

*Thus the trumpet word was said:
"Christ is risen from the dead!"*

—ANGELA MORGAN

"NOW HATH CHRIST been raised from the dead." Both our poet and the writer of Corinthians have caught a real reason for gratitude—not only that Christ died for us but that God saw fit to break the bonds of the tomb, to roll back the stone and raise Him from the dead that we might, forever, have the hope of immortality in our souls. What a thing to be thankful for! What a thought to blow bugle blasts about! What a gift to lift peans of praise and songs of gratitude over!

*Dear Christ, not only of the Cross
but of the Resurrection, at this Thank-
sgiving time, we lift songs of praise to
Thee that Thou hast given our hearts
the hope of immortality. Amen.*

Friday, November 7

READ PSALMS 33:12

*Blessed the nation whose God is the Lord,
Ultimate glory and ultimate word!*

—ESTELLE FREEMAN

"BLESSED IS the nation whose God is Jehovah!" If ever a Scripture text applied to any single nation in all history, that text applied to us. With all of our faults and failings, we come as near to being a Christian nation as any nation

Will This Child FIND His Way Home?

He was born in a Nazi concentration camp. His father and mother died in Hitler's slaughter pens. He passed his first years in a world where man's bestiality was the iron rule. His eyes have seen mass murder. His ears have heard the cries of the dying. His nostrils have smelled the fumes of the gas chambers.

Today he still sits behind barbed wire, in a post-war camp for displaced persons, waiting for someone to show him the way . . . to the only land where he will be welcomed by the people of his fathers: Palestine.



DID YOU SLEEP WELL LAST NIGHT?

You've had every reason to. You enjoy blessings this little boy has never dreamed of. You enjoy freedom of worship, freedom to go wherever you will without restrictions. Your children will grow up in this free atmosphere. Yet a quarter of a million people in Europe still are suffering in the subhuman conditions originally imposed on them by the Nazis. They are only free to rot in despair in DP camps.

Saving these quarter-million Hebrew survivors from the camps is not a diplomatic problem. All the diplomats on earth so far have failed to save them—because YOU were indifferent. It is a problem for the Christian conscience of our world. It is a crime weighing on the soul of mankind that these first victims of Hitler's savagery are left—forgotten—in the charnel house where their loved ones were massacred.

You and I and our neighbors will be judged for this:

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DAILY MEDITATIONS FOR THE QUIET HOUR

on earth. Last year we spent seven billion, not seven million, dollars to keep the rest of this world from starvation and to bring order out of chaos. The very fact that we had that money to spend, and were willing to spend it, proves that we were practically untouched by the war. For the thought in this text, we of this nation ought to be grateful, and we ought to give thanks at this time.

Dear God of the nations, we thank Thee that Thou hast blessed us as a nation far beyond our deserving; for that we lift grateful hearts this morning. Amen.

Saturday, November 8

READ II SAMUEL 5:10

*For Jehovah was with him!
Jehovah, his friend,
Protector, defender
And guide to the end!*

—EDWIN MARKHAM

"FOR JEHOVAH, the God of hosts, was with him." It is David whom Samuel is talking about and, what is more, the first part of that text says: "David waxed greater and greater." Any king, poet, leader, preacher, teacher, parent, home, nation or church waxes stronger and stronger if Jehovah, the God of Hosts, is with them. One of the things that we, a Christian nation, should cherish and be grateful for is that our prosperity, peace and standing among the nations of the world seems to indicate that God is with us.

Dear God of the nations and of all people, we are grateful to Thee for our prosperity, security and leadership at a time when the world so much needs Christian faith and hope. Amen.

Sunday, November 9

READ PROVERBS 3:5

*This is thy programme, this is thy part:
Trusting Jehovah with all of thy heart!*

—SCOTCH HYMN

"TRUST IN the Lord with all thine heart!" Several years ago I wrote the first biographical book about the late Henry Ford and in the process of writing it I most naturally delved into his religious life. I found him a true Christian, a member of the Episcopal Cathedral in Detroit, a man who read a chapter in the Bible every day, who always had Grace at his table, and lived what might fairly be called a prayer life. One day he remarked, "I have always trusted in God and have been thankful that I was born in a Christian nation, for in a Christian nation even a poor farmer gets his chance to work out his ideas and his salvation."

Dear Father of all goodness, we

thank Thee that we as persons and as individuals, have, and do, "trust in Jehovah." Amen.

Monday, November 10

READ EPHESIANS 3:14-16

*The riches of His glory
And the beauty of His life—
'Tis an ancient wonder story
Amid this world of strife.*

—HELEN SALEM

"THAT HE would grant you according to the riches of His glory." What a statement to be thankful for this November meditation month! I remember several years ago going to interview the great plant genius, Luther Burbank, at his Santa Rosa, California, home and laboratories. He took me out to a lily field where he was carrying on an experiment. Half a million beautiful lilies were blooming in the field at the time—red, brown, velvet-petaled yellow, and pure white lilies. We were intensely aware of the perfume, of the overwhelming beauty on the air, a mile before we reached the field. When we arrived Mr. Burbank said, "This is a part of 'the riches of God's glory,'" and in spite of newspaper reports, I knew that the great scientist was a profound believer in God.

Dear God of all beauty and riches in nature, God of all order and law in the universe, God of the seasons in their cycles, we are grateful to Thee this day for Thy munificent gifts to us. In Thy name's sake. Amen.

Tuesday, November 11

READ ACTS 2:38

*Exaltation is the right
Of the soul who sees the light
Of God's everlasting might!*

—EDWIN MARKHAM

"BEING, THEREFORE, by the right hand of God exalted," is the divine right of him who lives in God's light. For this privilege which is promised to us who worship Him day by day, we lift thankful hearts in this month of Thanksgiving. Once the late Margaret Slattery said to me, "The greatest thing that happens when a person has found God is a sense of being lifted up, an exaltation, and joy, a feeling of new power of personality, a new sense of belonging to the universe, of being an inhabitant of eternity. There is no greater exaltation that religious oneness with God brings than the sense of belonging."

Dear God of all goodness, we thank Thee that we as persons and as a nation feel that we belong to Thy beloved community. Amen.

Wednesday, November 12

READ I JOHN 4:1-3

*He the great Redeemer is!
His I am; to Him confess;
All my loyalty profess!*

—HELEN DOUGLAS

"EVERY SPIRIT that confesseth not Jesus is not of God." That is a clear-cut statement of what a follower of our Father really is and must be. One of the things that most of us are thankful for this November Thanksgiving time is that we can ascribe, wholeheartedly, to the implications of this verse and to this text. Once again here is that immortal quatrain by Edwin Markham:

*Here is the truth in a little creed;
Enough for all the ways we go;
In love is all the law we need;
In Christ is all the God we know.*

Dear Christ of God, we thank Thee that we can understand, and see and know the Father because of Thy divine advent to this earth, and because we still hold Thee to our hearts. Amen.

Thursday, November 13

READ EPHESIANS 4:3

*This is a great and true release;
God's spirit in the bond of peace.*

—HELEN DOUGLAS

"GIVE DILIGENCE to keep the unity of the Spirit in the bond of peace." One of the things which we as persons, we as a nation, and we as a world are grateful for at this Thanksgiving time is that the whole world—no matter how many differences we have, no matter how ominously the atomic bomb hovers over the world's horizon, no matter how slowly the idea of One World moves to its fruition—is still trying and we still "give diligence to keep the unity of the Spirit in the bond of peace."

Dear Father of all hope in the heart of humanity, we are thankful to Thee that there is a deep-seated desire for unity and the spirit of peace in the world and in our hearts. Amen.

Friday, November 14

READ ROMANS 8:11

*Amid this world of death and strife
The promise is that God gives life!*

—EDITH ZIMMERMAN

"HE THAT raised up Christ Jesus from the dead shall give life also to your mortal bodies." I do not see how any statement could be more explicit than that one. It is direct and compact promise that "through His spirit that dwells in us, we shall have life in our mortal bodies," and I, for one, believe He meant it, not figuratively, but explicitly. Dr. Frank Lahey, head of the great clinic in Boston, once said to me

HERE'S WHAT THE CHILDREN SAY---



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I surely appreciate the quarterly you publish and consider it one of the most worthy ways in which to acquire knowledge of important characters of the Bible. H.S.

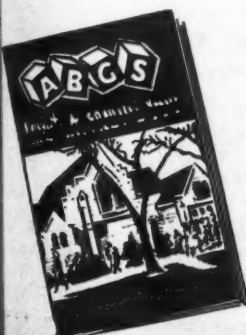
I LIKE THESE LESSONS VERY WELL BECAUSE THEY HELP TO KEEP UP WITH THE LORD V.S.

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Dear God of the physical laws of life as well as of the spiritual laws, we thank Thee that we may be raised from illness, disease and death through Thy spirit. Amen.

Saturday, November 15

READ JUDE 20, 21

*This is the hope of soul and sod,
This is the need,
This is the creed:*

To live within the laws of God.

—HAZEL HOPKINS

"KEEP YOURSELVES in the love of God." That means, pragmatically speaking, also "in the laws of God." Every man who holds fast to the laws of the universe, the laws of health, the laws of orderly and brotherly social intercourse, which means the Golden Rule, The Ten Commandments, the Sermon on the Mount, and Christ's Last Commandment, "That ye love one another," is bound to be the happiest person in any community—and the most thankful person.

Dear God of the universe, omnipotent, omnipresent, all-living and loving and lawmaking and law-abiding, we thank Thee that Thou hast planned all laws for our good. Amen.

Sunday, November 16

READ II PETER 1:21

*Thy spirit moveth me
To some great destiny!*

—EDWIN MARKHAM

"BEING MOVED by the spirit" is a great utterance because he who allows himself to be moved by the spirit within is listening to the voice of God. I talked with Thomas Edison one day about his great inventions and discoveries (he called them "discoveries") and this is what he said: "I believe in a Divine Ruler of the universe, no matter what you may read in the newspapers about me. Never forget that, Doctor! I believe that when man is ready to listen to the Spirit of God within him, God will reveal His secrets to mankind."

Dear God of all spirit and love, we are thankful this day that certain humble, eager souls like poets, prophets and scientists are willing to listen to the Spirit. Amen.

Monday, November 17

READ LUKE 24:49

*This is God's promise, this His cry:
"Ye shall be born anew in me,
My power shall lift and set you free;
My power which cometh from on high."*

—EDWIN MARKHAM

"BUT TARRY YE in the city . . . ye be endued with power from on high." This, as Mr. Markham said, "God's promise to His people." When he first read this quatrain to me in home, he said: "The trouble is that most of us do not tarry in the right place to receive this power from on high." "Where should we tarry?" I asked him. This was his answer: "Besides the still waters, on a mountain top where Jesus often tarried for power from on high, in prayer and meditation, in the beautiful churches of God, in some secret place of quiet and meditation each day."

Dear God of the quiet places, the places of listening and meditation, teach us to tarry until we are "endued with power from on high." Amen.

Tuesday, November 18

READ REVELATION 22:1-5

*Rivers are running all over the earth,
Rivers of laughter and loving and merriment,
Rivers of happiness, beauty and hope.*

—JOHN BURROUGHS

"AND BEHOLD, WATER issued out from under the threshold of His house eastward . . . and everything shall live whithersoever the river cometh." John Burroughs wrote that little poem for me in an autograph book which I presented to him while we were both visiting Henry Ford at Dearborn. Then, in his way, he began a long monologue on appreciation of rivers in which he said: "We take our beautiful rivers for granted, our glorious Hudson, Ohio, Mississippi, Missouri and Sacramento. They are the fecundity of our nation; they are the beauty, the life-giving hope of our soil."

Dear God of all the life-giving spiritual rivers which run from the threshold of Thy house, eastward, westward, and in all directions, we thank Thee that these rivers of everlasting water refresh our lives. Amen.

Wednesday, November 19

READ JOHN 4:14

*A spring of water welling up;
Hold thy heart and hold thy cup;
Welling from thy soul within;
Cleansing all thy dross and sin.*

—HELEN SALZ

"A WELL OF WATER springing up into everlasting life." I have known at least two great naturalists in my day John Burroughs and Luther Burbank and they were both reverent souls. One day in Santa Rosa, California, I said to Mr. Burbank, "What is the most essential ingredient for healthy plant life?" Without a moment's hesitation he replied, "Water, son, water—and plenty of it. Wherever you find a spring welling up, even in the desert, there you will find an oasis; a path of green grass."

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(Continued from page 46)

trees and flowers. The desert will always blossom like the rose when it gets plenty of life-giving water." I think that is what our text this morning means as it was spoken by a poet and a naturalist of the biblical days. Jesus also spake it at Jacob's well.

Dear Father of all refreshing wells, streams and springs, we are grateful in this Thanksgiving month that Thou hast provided us with health-giving physical and spiritual waters. Amen.

Thursday, November 20

READ I SAMUEL 7:12

*The Lord hath been our help and stay
From ancient times down to this day!*

—JOHN LAVELEY

"HITHERTO HATH the Lord helped us." And, for that historic fact, we should be eternally grateful in this nation as we look backward and forward. Dr. Hart, the great Harvard historian, once granted me an interview in his Cambridge home. Among other things he said, I could not forget this statement: "This nation was founded by Christian men and women who came to these shores through terrific hardships to seek a land where they could worship God as they pleased, and almost the first thing they said upon their landing was, 'Hitherto hath the Lord helped us, and we shall count on His help in the future.'"

Dear God of all religious spirits, we thank Thee that Thou hast always been on the side of the valiant voyagers, and the daring, searching spirits of humanity who have lived, moved and loved in and through Thee. Amen.

Friday, November 21

READ GENESIS 1:10

*When God, the great Creator, stood
Upon His earth that primal day,
He saw and knew that it was good;
And let His light begin to play
On water, meadow, field and sod;
That was the gracious gift of God.*

—MARKHAM

"AND GOD SAW that it was good." Most of us remember vividly Pearl Buck's great book about China, "The Good Earth." We saw people who lived in and on and with the soil, with "The Worn Mother of Earth" who gave them sustenance, life and light. Even if we have nothing else to be thankful for as we approach Thanksgiving Day in this nation, we Americans can lift glad hearts for "America the Beautiful" and "her amber waves of grain."

Dear Father of "the good earth" from which we came, on which and through

which we live all of our lives and to which we return; we thank Thee this November day. Amen.

Saturday, November 22

READ PSALM 8:3-4

*I lift mine eyes
Unto God's skies
And see His face,
His love and grace.*

—MARKEY

"WHEN I CONSIDER Thy heavens . . . What is man that Thou art mindful of him?" Dr. Campbell, former president of the University of California in Berkeley, was once a great astronomer, the head of Lick Observatory near San Jose, California. I was invited to spend an evening looking through the great telescope and I was thrilled to see the stars in different planes, rather than in one plane. It was an impressive, startling, reverence-producing experience; and as I stood there with my eyes glued to that sight, I unconsciously murmured, "When I consider Thy heavens . . ."

Dear God of the skies, planets, stars and moons, God of all created things, when we consider Thy heavens we bow in humility and gratitude to think that Thou hast done so much for us. Amen.

Sunday, November 23

READ JOHN 4:35

*These are the days of harvest yields;
Lift up your eyes, look on the fields!*

—CONRAD WILLKIE

"LIFT UP YOUR EYES and look on the fields, for they are white already to harvest." The Santa Clara Valley in mid-March is the most beautiful spot on this earth, as far as I know this earth. Fifty thousand acres, all at one time blossoming forth with white, pink and crimson blossoms of prunes, pears and cherries. A glorious sight! And yet a few months later when it is harvest time it is even more beautiful with the red, purple and yellow glory of fruitage. Earth and sky and field are the three daily gratitudes we have had in these meditations the last three days, and worthy of all thanksgiving—each of them.

Dear God of all blossoming and harvest hills, fields and meadows, we thank Thee for the starlit blossoms of the sky, for the white flowers on ten million trees, and for the fruit that ultimately springs forth therefrom. Amen.

Monday, November 24

READ II CORINTHIANS 1:3, 4

*Blessed be the God of comfort,
God of faith and love and hope;
Blessed be the God of comfort
As through hate and hurt we grope.*

—AGNES MONTGOMERY

"BLESSED BE . . . the God of comfort, who comforteth us in all tribulations." Such a God is worth our thanks in these dire days. To a God we lift our praise and thanksgiving with fervent gratitude. A poem called "Presence," Mary Oesch sings it this way: "God is wisdom at morning; My joy at break of day; He mirrors His heart the dewdrop, His song in the roundelay. God is my courage at noontide, My patience to toil in sun; I know He rewards earnest effort And smiles on the race bravely. God is my peace in the evening, He speaks in the voices of night, His presence surrounds and protects me, Like my lamp and my light."

Dear God of gratitude, we thank Thee that Thou truly art our Comforter by morning, noon and night, in all of joy or blight. Amen.

Tuesday, November 25

READ JAMES 5:15, 16

*And the Lord shall raise him up
Until he walks the highest peaks
Where he hears God's whispered word
And His voice in thunder speaks.*

—EDWIN MARKHAM

"AND THE LORD shall raise him up." This is promise enough to lift the heart into pæns of thanksgiving as we enter into this glorious week of Thanksgiving. This Scripture passage talks of prayer and forgiveness of sins in the mood of Beth Hinds' poem, "Trust." "Each moment is the time for prayer. Each place I stand is hallowed ground. It matters not the hour, nor when I but seek, my Lord is found. Every word, my slightest deed, my consecrated thought of mine, is patterned to His holy creed, Because a prayer that is divine."

Dear God of all spiritual power, we thank Thee that Thou truly lifted us up until we walk with Thee amid the peaks and clouds of stars this sunlit day. Amen.

Wednesday, November 26

READ MATTHEW 13:45, 46

*Thou art the jewels in the crown;
Thou art the white stars looking down;
Thou art the noblest sacrifice;
Thou art a pearl of untold price.*

—ANGELA M. MONTGOMERY

"THE KINGDOM OF GOD is like a merchant man, seeking pearls." And who wouldn't be thankful if he received a gift of a pearl? We all would be. And that is exactly what we who have accepted Christ and His salvation have received. During the war the Japanese buried
(Continued on page 53)

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Sincerely,

Van S. Hooper

Editor

DAILY MEDITATIONS

(Continued from page 48)

the mud of the ocean priceless pearls, both natural and cultured, so that, when the war was over, they would have assets of untold worth to start rebuilding their nation. Pearls have always been looked upon as symbols of value in all lands. It was natural that this writer should compare the gift of the Kingdom of God to "a pearl of great price."

Dear God of all precious and priceless things, we thank Thee that Thou didst send to our dark earth the priceless gift of Thy Son, Jesus. In Thy name's sake. Amen.

Thursday, November 27

READ REVELATION 2:17

We thank Thee, Lord, for skies of blue
Where stars are always shining through;
For friends, and health and happiness,
For home and church our lives to bless.

—NONA HOPKINS

"I WILL GIVE to eat of the hidden manna," is the text for this Thanksgiving Day Meditation. Add to that, "I will give thee hidden riches of secret places" (Isaiah 45:3) and you have a combination of physical blessings and spiritual gifts which God plans for those who love Him and live in His Gospel. When we think of this combination of physical and spiritual blessings bestowed upon us, we feel like saying, "I will shout, I will sing, I will cry from the housetops this marvelous thing which God has done for me!"

Dear Father of all gracious and glad some gifts, physical, mental and spiritual, on this Thanksgiving Day we lift glad hearts in everlasting gratitude to Thee. Amen.

Friday, November 28

READ ISAIAH 57:15

High and holy is God's name;
High and holy is His place;
Sweet and tender is His love
Cleansing, gentle is His Grace.

—HELEN DOUGLAS

"I DWELL IN THE high and holy place." Edwin Markham conceived of such a "high and holy place" in "One Music": "There is a high place in the upper air, So high that all the jarring sounds of earth—All cursing and all crying, all mirth—Melt to one murmur and one music there. And so, perhaps, high over worm and clod, There is an unimaginable goal, Where all the wars and discords of the soul Make one still music to the heart of God." Yes, that must be the place of which God speaks in our text: "I dwell in the high and holy place."

Dear God of all reverence and worship, we thank Thee that we have the "high and holy place" of these meditations in which to worship and find Thee. Amen.

Saturday, November 29

READ ACTS 1:8

I shall be aware of answer coming down;
And something when my heart the darkness stills
Shall tell me without sight or any sound
That other footsteps are upon the hills.

—ROLAND SILL

"THE HOLY GHOST is come upon you: and ye shall be witnesses unto me." That is the prophecy and promise of Pentecost. It was of Pentecost that the poet Roland Sill was speaking when he said, "That other footsteps are upon the hills." So those felt and knew who were in the Upper Room when the winds of Pentecost blew across their souls, when they saw flames of fire and heard the eternal voice of God. So shall it ever be in the "secret places," the meditation moments when we wait upon God and listen for His voice in silence.

Dear God of the Pentecostal places, the secret ways, the blessed retreats for the soul, we thank Thee that Thou art always waiting to speak when we are ready to listen. Amen.

Sunday, November 30

READ JOHN 7:39

But as heaven deepens, and the Cross and Lyre
Lift up their stars beneath the Northern Crown,
Unto the yearning of the world's desire
I shall be aware of answer coming down.

—ROLAND SILL

"JESUS SPAKE of the Spirit which they that believe on Him should receive." And what is more, they did receive that spirit in the Upper Room at Pentecost. And more even than that historic event in which the Church of God was born, we in this day may also receive that holy spirit in these hours of meditation. Then we also shall be able to say, "I shall be aware of answer coming down," for God has promised that "where two or three are gathered together in my name, there shall I be in the midst of them."

Dear God of the Holy Sabbath Day, we thank Thee that in November, the month of our Thanksgivings, we have the privilege of ending our month of meditation on the sacred Sabbath Day with church attendance to supplement our private devotions. For Christ's sake. Amen.

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SUNDAY SCHOOL LESSONS

(Continued from page 8)

The Johnsonian Tea-ers was organized by a group of Chicago businessmen, taking its name from Samuel Johnson, famed English conversationalist of the eighteenth century. Its purpose was just that—conversation. Johnson, at one time a heavy drinker, came to the conclusion that wine was a hindrance to brilliant conversation. In 1757 he described himself as "a hardened and shameless tea-drinker." So in 1942, the organizers of this modern group decided to follow the example of their idol and to drink nothing stronger than tea at their dinners. To quote from their creed, "We are of the belief that liquor plays too big a part in our social life . . . We are more than a little disgusted by the widely held belief that social events need or are greatly aided by the quality or quantity of the liquor served. We are dismayed at the example being set for the next generation in this matter . . ."

Christians must see the peril of alcoholism and set a Christian example. There is only one safe practice and that is abstinence. There is only one basic source of power for the discipline of our appetites and that is in Christ. We can follow no special practice that in any way lessens our value to Christ as His witnesses among men. The disciplined living taught in Scriptures means living first, last and always for Christ. There is no room for alcoholic beverages in that kind of a life.

Questions:

What do you think of this procedure against alcoholism? 1. Restore the alcoholic. 2. Curtail the number of liquor outlets. 3. Educate youth in respect to what alcohol is and does. It is from an editorial in "The Massachusetts Issue." What is omitted? What should be done about alcohol in your community?

Negative attacks upon the liquor habit are good so far as they go. What positive program should be adopted? What substitutes for the cocktail lounge are provided in your community? What are the churches doing to encourage temperance?

• Sunday, November 16th

CHRISTIAN CHARACTER

II PETER 1:5-11; JUDE 17-25

"**D**ON'T begin to build the spire from the top" was the plea of an aged Scotch woman. Peter and Jude preach the same gospel. With Paul they would say, "The foundation is laid, namely, Jesus Christ, and no one can lay any other." (I Corinthians 3:11, Moffatt) Amateur builders have been trying in vain to correct character faults on the surface when the cracks in the walls are due to sinking foundations.

The Bible is not the only place where the specifications for good living are

given. Many virtues are common to the teaching of all great religious leaders. The Bible reminds us that "out of the heart are the issues of life." Jesus Christ is the pattern for our building and the rock on which we are to build. More than that He brings into our lives daily power for the task. He corrects our mistakes, and forgives our failures. Sometimes He must tear down some of the faulty construction and the process is painful and discouraging to us. If He is really first in our lives, we will trust Him and keep on trying to build after His plans.

What materials are we to use in building? Christ-likeness is our aim. Honesty, kindness, forgiveness, patience, faith, hope and love—these find their perfection in Him. They are the "gold, silver and precious stones" of which Paul speaks. (I Corinthians 3:12-13) "Wood, hay or straw" will not stand the test of fire. They may be made to look strong and lasting, but time will tell. "We are building, building every day, building for eternity." This is the test of our materials for building. Do they have value in the terms of eternity? Will they fit into the pattern of the life of heaven? Life of eternal quality should begin here and not await the hereafter.

IT IS SAID that a certain builder spent so much on the scaffolding that he had not enough money left to finish the building. Go down town in any city these days and you will see scaffolding before new building operations and alterations of the old. Many builders take great pride in hiding the rough construction behind smooth painted walls. Some of us never seem to get beyond the scaffolding stage in character building. We are content if our building is not an eyesore to the passerby. Buildings are for use. Their character depends on purpose. We are destined to be temples of God. No mere outward beauty will do. Is there a fitting throne for our Lord within? Is our inner sanctuary a place of reverence, marked by the beauty of holiness? Only the best dare be devoted to God.

"Rooted and builded up in Him" is the phrase concluding our memory verse. (Colossians 2:6-7.) Building is not an adequate figure for the Christian life. It is a growth as well. "I and the vine, ye are the branches." We need more than plans and purpose in building. We need daily supplies of strength and courage from the source of Christian growth. Neglect of prayer, praise and thanksgiving to Christ will mean daily failure and ultimate wreckage.

Questions:

List the commonly accepted virtues with eternal qualities and illustrate them from the life and teaching of Jesus. Find Bible characters who illustrate

trate these virtues. How can we show more of them in our own lives?

Re-read the lesson from Peter and tell why it is sometimes called "A lesson in Christian mathematics." Does the acquiring of one Christian virtue lead to another?

• Sunday, November 23rd

THE WAY OF LOVE

I JOHN 2:7-11, 15-17; 3:13-18

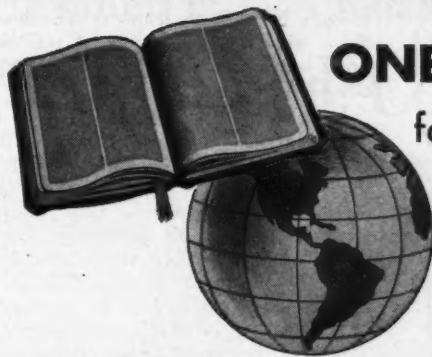
LOVE is a terribly misused word. On the screen, in fiction and in the life about us, love is too often a synonym for passion. We cannot understand John's meaning for love without in some measure understanding Jesus. He is love personified, incarnated. Love has always been commanded for God's chosen people. Yet the perfection of Jesus' love was so unique it came like a new commandment from the lips and life of Jesus. We begin to understand through Him what it means to say that "God is love."

Divine love is so selfless it is willing to give all for us. The two arms of the Cross reach out for us with all the tenderness of a mother to her children. Love costs, but never counts the cost too dear. "God so loved that He gave . . ." Giving, not getting, is the key to Christian love.

This love of Christ for us becomes the source of our love for others. We love others because He has won our love to Him. To recognize God's Fatherhood in Christ is to know the brotherhood of man. Indeed, the reverse is also true. If we treat men as brothers we are giving witness to our sonship of God. We may talk as eloquently about God's love as we will but we deny our honesty when we allow selfish pride to cut us off from our neighbors. To know the grace of God in our own lives is to know our duty to others. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." If we miss the simple logic of that appeal we must be dull indeed. "If a man says I love God and hateth his brother he is a liar."

KAGAWA said that love is the first law of life. The man who hates does more than commit murder in his heart. It is more than a wrong to his brother; it sours his own life. It makes it useless to God. He is not living, but dead. It is tragic to see a man possessed by the spirit of revenge. He can have no happiness. The ugly purpose to get even blots all from his life that could ever satisfy.

So Jesus included our enemies among those we should love. The sign of our love is forgiveness. The forgiving spirit is the key to happiness. It does more, it wins many of our enemies into friendship. This is the one recipe for a united family, community and



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world. All war, all strife are senseless. They are self-defeating. Hate leads to more hate. Love leads to more love. Why will not the leaders of our nations learn this basic truth and practice Christian brotherhood?

Love is kind as Jesus was kind. It is considerate of others, patient with all. Love is generous, giving without thought of return. Love is unselfish, "seeking not its own." Love keeps sweet in spite of all irritations. Love is meek, accepting cheerfully what life brings. Love puts the most charitable construction on all that others do. Love discovers the good in others where there is little to be found. Love shines out through our daily lives so clearly that our neighbors say "He has been with Jesus and learned of Him."

Love is practical in its service. What an opportunity is ours to share with the distressed people of Europe and the world. "Talk is cheap." Love is never cheap but calls for sacrifice. A son of the parsonage heard his father preach on the need of feeding the hungry all over the world. At dinner, that day, he handed back his favorite dessert to his mother and said, "I don't believe I want it today. Send it to those hungry children Daddy preached about today." Christian love should make us as sensitive as that.

It is a beautiful custom on one of our radio programs to send an orchid daily to someone who has been a good neighbor. Better than orchids await those who allow their lives to become the servants of Christian love. They are practicing the Golden Rule of Love. Life then overflows with contentment and blesses all it touches. John knew how to love because he had rested on Jesus' bosom. Only there can we learn the lesson of love.

Questions:

It is said that it is not realistic to try Jesus' way of forgiveness in this wicked world. Can you justify resistance to evil men and the punishment of crime? Can Christian love still work where measures are taken to restrain the wicked? Discuss.

"Light; or failing that, lightning: the world can take its choice." Carlyle said this long before the atomic age. Is the choice between the way of love and the way of self-destruction? If so, what measures should the Christians of the world take?

• **Sunday, November 30th**
WHO IS A CHRISTIAN?
I JOHN 4:15-21; 5:10-13; II JOHN 4-6

"**WHO** is a Christian?" This question places the emphasis in the wrong place. It suggests a general answer when Christianity is a very personal matter. Too many of us have been setting the terms upon which we will admit whether our neighbors are

Christians or not. The vital question is, "Am I a Christian?" The answer must be upon our own consciences as we place ourselves in the light of God's Word. John offers us the specifications for self-measurement.

If I am a Christian I will confess that Jesus is the Son of God. This faith is my response to the grace of God revealed in Him. It does make a vast difference where we begin the Christian life. To John there was never any doubt that Christian living began where he found it, in personal commitment to Jesus. This commitment cannot be a real surrender without confession. Within us are forces stronger than atomic energy when we accept Jesus as Lord and Saviour. These forces demand that we witness to all who will hear.

If I am a Christian I will "remain in love." Love becomes "complete in us" and is no sporadic outburst of emotion. The love of Christ should fill us so full that there is no room for any other attitude toward others. In every relationship I will apply the principle of love with all it implies, if Christ means what He should to me. "Whom having not seen, I love," was found inscribed in the locket of a young woman whose short life had been a blessing on all who knew her. The love of Christ constrains to a life of love.

IF I AM A CHRISTIAN I have "absolute confidence." This is the only "freedom from fear" that works. Anxiety is a word of division. It comes when we are trying to serve two masters. When Christ is Master, we can fully trust Him and "All things work together for good." Split personalities may be fused into one when with Paul I can declare "For me to live is Christ." Even death has no terrors and we may add, "to die is gain."

If I am a Christian there is only one command that has the highest claim upon my life. It is a "must" for the Christian. Love of the brethren defines the life of Christian love. John is pictured as a lovable character, yet he was known as one of the "sons of thunder." No doubt his temper flared at times and he was not past praying that fire should burn his enemies to a crisp. What a change was wrought in him by the love of Christ! In his old age he is pictured as gathering the young about him and saying, "Little children, love one another." Each of us has some hampering weakness that keeps us from the full practice of the commandment to love. In Christ alone there is power present and available whereby we are made fit to be called "children of God."

Much more might be said about the requirements of discipleship, but for the most of us the trouble does not lie in lack of knowing them. It is in our willful refusal to give Christ pre-

eminence in our hearts. All about us are those who are consecrating all their attention on health or wealth or pleasure. They are doomed to self-defeat. How striking the statement of John in our memory verse: "He that hath the Son hath life and he that hath not the Son of God hath not life." (I John 5:12)

The experience of countless Christians demands that this clear-cut proclamation stand. Men have tried almost everything, shouting to the world, "This is the life!" Only those who have found life in Christ have discovered the supreme purpose of life. Are men in a state of living death without Him? John believed this. Jesus claimed no less.

Questions:

"Christianity seeks to keep life right side up." Consider how one supreme commitment to Christ becomes the norm by which every problem in human relationships may be solved.

"For me to live is what?" J. H. Jowett preached a memorable sermon on this theme. Honestly, how would you answer that question? Am I a Christian unless I can answer with Paul, "For me to live is Christ"?

THE BOX OF COOKIES

(Continued from page 22)

smelled; Mary could come back day after tomorrow and sell them another batch.

She was back in her own apartment in less than an hour, tingling with excitement and adventure. But most of all, her heart was singing with gratitude. Her heart was feasting on the most sublime joy that can be known on earth.

The next day she baked twelve dozen cookies, and found shortcuts in the doing. By the end of the week she was baking twenty dozen a day, and selling them in wider circles in the neighborhood, while the children slept. By the end of the next week, she had dared go into a specialty shop and ask if they'd take a few boxes.

"But I never went in anywhere by myself," she said. "I always took the Promise with me."

Soon she had to engage a high school girl to help with the children, and in a few weeks she got an elderly woman to come in and work with the baking. The little apartment hummed with activity now, and it seemed as if the city was eager to munch on as many cookies as she could possibly turn out.

Everything was going wonderfully, and she was writing her husband ecstatic letters, and he had written back to say that now that he wasn't worrying so much about them, he'd become a better soldier and was on his way to being made a corporal.

Then the blow fell. The landlady from whom they rented the apartment

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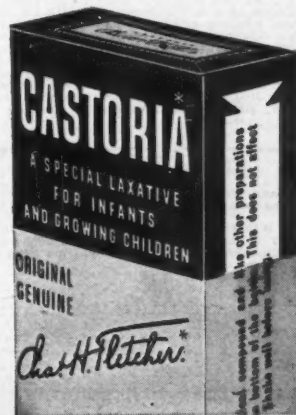
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came to see them, and said that they'd have to move.

"But why? We're paying our rent regularly now," Mary gasped.

"Yes, but you're using this place for business, and I can't allow it. You'll have to move."

"But where?"

"Well, that's your problem, my dear."

It seemed now as if things were even worse than they had been before Mary became desperate enough to ask God for help. She let her mind run in circles for a few hours, and then she went back to her friend who had first pointed the way which led to all this.

"So you see . . . we're really worse off than before," she said accusingly, after she had poured out her new troubles. And then, almost apologetically, she murmured, "Unless you could help me pray to God to make the landlady change her mind?"

The more experienced friend smiled, but did not answer this. Instead she said: "When God gives us an idea, He provides whatever is necessary to carry out that idea properly. He gave you a big idea and now this place has become too small to house it."

"But what can I do?"

"You can look for a legitimate business place suitable for a legitimate business."

Mary found such a place within a few days. It was a tiny little shop, not much wider than a telephone booth. "Small enough so it wouldn't scare me

to death when I thought about it, and big enough to hold the oven and the cookie tables," Mary said, when she found it.

It didn't stay "big enough" very long, of course. It burst its seams and overflowed into several branches before the year was out. And it is still growing. We have several tiny shops about our city, each with amusing cookie jars in the window and each with a hand-painted sign which says, "THE COOKIE LADY, WHOLESALE AND RETAIL."

Mary's husband has come home now, and he's in the Cookie Lady's business too.

I went in to order our cookies this morning, and there they were, a roomful of young people, baking and packing and joking and whistling. Mary's husband, a smiling giant in a white apron from chin to toe, came over to take my order.

"What'll it be?" he asked me cheerfully.

"I was wondering if you people are planning to bake any special Thanksgiving cookies?" I asked.

He looked at me and the smile changed on his face to another look, even more beautiful. "All the cookies we bake are Thanksgiving cookies," he said. And then I knew that he understood who is the Head of their business.

So we're having cookies for Thanksgiving supper. And more than cookies, for we shall be sharing the manna of gratitude. [THE END]

GRAPES WITHOUT WRATH

(Continued from page 20)

on a farm near Lowell, Massachusetts, the impressionable youngster saw his parents break beneath the struggle to eke out a living on a farm. Orphaned while still in his early teens, he determined to put as much distance as possible between himself and the kind of penury his mind associated with farm life.

From there on, Kaplan's climb to affluence out-Algered Horatio at his imaginative best. In 1912, when he was 17, he got a job as office boy in the New York office of the Sugar Products Company. By 1920, eight years later, he was vice-president and general manager of the firm. Resigning from Sugar Products in 1920, he went down to Cuba, organized his own firm (the Oldtime Molasses Company of Havana) and in eight more years was wealthy beyond his fondest boyhood dreams.

Now possessing more money than he would ever need, he "retired"—at the age of 33. Between 1928 and 1934, he did little besides dabble with scattered investments, becoming successively the nominal head of a half-dozen companies dealing in everything from dry ice to tall timber. Sandwiched in here was a two-year stretch as chairman of the

board of New York City's huge Hearst Department Stores.

But none of these figurehead jobs took much time or thought, and "retirement" began to pall. With nothing better to worry about, he began to think for the first time about wealth and the responsibility its possession carries. He was a capitalist, full-blown—and discontented. While reflecting upon the kind of capitalism that had made him rich while other men stayed poor, he suddenly was pricked by a desire to see what made capitalism click. He decided to catch up in his reading.

Investing in a stack of books on political economy, he devoured everything from Adam Smith to John Stuart Mill to Thomas Jefferson to Karl Marx—and back again. He boned up especially on what his fellow financiers grandiloquently called "our great American free enterprise," comparing it with other economic systems, evaluating the things that make it strong and the things that make it weak. And slowly through those years of bookish communion there burgeoned in his soul a philosophy of wealth-sharing . . .

In 1934, just about the time when he knew he must find something in which to lose himself, he was asked to go up to Brocton, New York, and liquidate a small grape-processing plant that had fallen

into the hands of one of his brothers whom he had financed in various deals. He found a very sick situation indeed. The little plant, founded to compete with the giant Welch enterprise, was close to rigor mortis. The case called for no fancy doctoring; all that was needed was a hand to close the patient's eyes and pull up the sheet.

Kaplan, however, was in no mood to preside at the demise of any business. That was not in his line. Why not make the rehabilitation of the little plant a hobby? He wired his brother that the funeral was off, he was staying on. His first act was to modernize the plant, investing more than a million dollars in the project. It began to make money.

Then he went out to get acquainted with the grape growers on whom his enterprise depended. That took time. Farmers as a class are not given to quick friendships. They are especially slow to receive city slickers, well upholstered in cash, who come among them with glib tongue and grandiose ideas about improving their lot. But Kaplan has a way with him. He spent days with them in their vineyards, nights with them in their homes, asking their advice, prodding them to reveal their problems. And gradually, over a long period, they opened up.

Among other things they told him about was their experience with co-ops. That experience had not been happy. Of the many co-ops that had sprung up throughout the grape-growing belt, most had failed. As farmers they could grow fruit, they could pool their crops cooperatively and thus put themselves in a bargaining position with processors. But in the last analysis, they couldn't control prices. And when they went into cooperative processing for themselves, it meant putting up capital they could ill afford and waiting a long while for any return.

But above all, they confided, was the trouble they had had with co-op management. They were experts at farming; that was their field. But whenever they tried to perform the intricate motions of marketing—in competition with such big-time operators as Welch—they lost their shirts.

Kaplan listened and took notes. Then he went home and did some more digging—this time in the history of cooperatives. He discovered that, in America particularly, the co-op mortality rate is high. By now it was late 1939, and official figures as of that year stated that out of 26,000 cooperatives recorded since 1863 in this country, 14,655 had closed down. And almost sixty percent of the reasons for the failures were "inefficient management, insufficient capital, and inexperience in business."

Coincident with Kaplan's acquiring of knowledge about farmers and co-ops came the virtual collapse of the grape market. Prices dropped to as low as

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\$20 a ton, and production promptly skidded downward from a normal average of 85,000 tons per year to as low as 35,000 tons. And stayed that way until 1944. During these sad years, farmers throughout the grape-growing belt uprooted their vines, abandoned their acres, or turned them into other crops; many moved out, seeking greener pastures.

The result was disastrous to grape processors. Kaplan's plant, like all others including Welch's, was threatened with starvation for raw materials. An idea struck him: why not turn the Brocton plant into a co-op, letting the growers purchase it on a long installment plan, and meanwhile operate it in competition with Welch and other processors in the belt? He called his farmers together, outlined his idea. "You need not put a dime of capital in it now," he said. "I'll finance it and manage it for you until you acquire the know-how to manage it yourself. Meanwhile, you can gradually pay me back, over a period of ten years, from a portion of the profits as you make them."

This was the best co-op deal the growers had had offered them thus far, and they signed with alacrity. But before the deal could be consummated, a new development took place. The Welch Company, hard hit by the barren grape market, upon the death of Charles Welch had passed into the hands of a group of Southern bankers. The bankers sucked most of the earnings out of the business in dividends, without improving the plants and production. Moreover, they were absentee owners—which meant that, in the whole operation, enthusiasm and imagination were absentee also.

Kaplan saw his chance and grabbed it, eventually buying out their stock interest and getting them all to resign. But not to operate solely for his own profit. By now he was imbued with an idea even better than his Brocton plan. It was based on a capital-management growers'-cooperative arrangement which, he felt, would not only deliver the grape industry from its dilemma, but would also serve as a model of American enterprise wherein all hands would profit.

With the approval of his fellow stockholders in the Welch Company, he worked out the now famous Welch Plan. He called a big meeting of all the growers with whom he had had relations at Brocton, plus all with whom Welch had dealt for years. What would they think of all joining together into a co-op which would embrace all responsible growers in the entire Chautauqua Belt—and then work out a deal with Welch which would really benefit both the growers and the company?

"What I have in mind," he told the farmers, "is not to be just a pale carbon copy of the kind of co-op with which most of you have had such unhappy ex-

perience. This is a new kind of two-way, profit-sharing plan involving you as growers and Welch as processor, distributor and salesman. While it will be in every sense a bona-fide marketing association run by and for its members, you are not expected to be that almost impossible combination of grower, capitalist and merchant. You will stick to what you know best—growing fruit. You will not be asked to buy stock, furnish capital, or run any of the risks of a new business. You will be asked only to produce the best and most grapes your acres can grow, and to pledge your entire crop to the Welch plants.

"But here's the unique part of it. The Welch Company will lease its plants to your co-op for 21 years, with three options of renewal of 21 years each. For that rental you will pay three percent of the total net proceeds of the marketed products. Instead of hiring or developing managerial and marketing talent within your own organization, you may hire the experienced services of the Welch Company to supervise the processing and merchandising of your products. Moreover, you will thereby hire also the internationally known and advertised Welch label—the value of which I need not point out to you. For those services, and for that famous label, the co-op will pay Welch a fixed fee of seven percent of the final proceeds.

"Thus, for an aggregate of ten percent of the net sales of your undertaking, you will be leasing the Welch plants—which, without cost to the co-op, I am prepared to spend at once three million dollars to enlarge and modernize—and the entire processing, distributing and marketing organization of the best-established business in its field. All the profits of this co-operative arrangement, above and beyond that ten percent, will go directly to the co-op for distribution among its members in ratio to the produce they deliver. In other words, you will enjoy all the benefits of association with this, the oldest and best established firm in its field, without assuming any of the risks of managerial failure or financial loss. There are absolutely no strings attached!"

The novel scheme seemed so good that, as one grower put it, "there must be a joker somewhere." But none has turned up to date, though experts have sought them diligently. Monetarily, of course, the Welch Plan is attractive to growers. From last year's crop alone, the co-op distributed more than five million dollars to its more than 2,000 growers. At the time of delivery to the processing plants it has paid a cash sum—generally about the same as the current market price for grapes and other fruit it agrees to process into juice and various other products—and during the ensuing twelve months pays additional "dividends" or bonuses out of the profits realized from the sales of the end products handled by Welch.

Yet, when you talk to the farmer-members of the National Grape Cooperative Association you quickly discover that they value the cash return less than the security given them by the assurance of a steady market. They have long memories, and they haven't forgotten those years the economic locusts ate their truckloads of spoiling grapes, their plowed-up vineyards, and the bleak prospect of making a living again at the kind of job they know best.

And besides the security of a sure market, the farmer gets something else.

He gets a new sense of partnership, of mutuality of interest, that he never had as a lone operator. One farmer put it like this: "It used to be dog-eat-dog in this grape-growing business. If another man's grapes froze, you felt sort of sorry for him—but you didn't weep, for you knew that his shortage would raise prices for those who survived. But not now. You want to see him get the biggest and best crop possible, for his crop will join yours in serving the expanded market which the Welch name assures—and expanded markets mean more for all of us."

At the heart of the National Grape Cooperative is its board of directors—sixteen in all, one for each district, and each elected for a period of two years. The directors serve the year 'round, keep close contact with the member-growers in their districts, and see that each is supplied with the guidance of Welch horticulturists (who last year supplied growers with 18 million cuttings of improved vines) and with such co-op services as the "spraying ring," which fights insects and other blights as they appear.

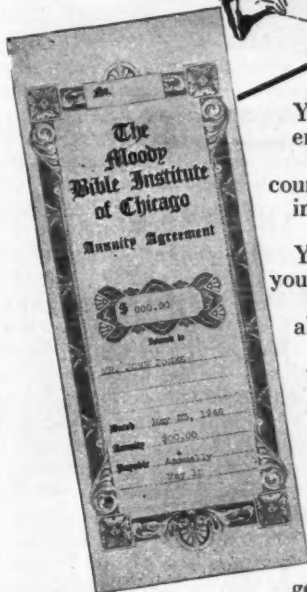
At the board's monthly meetings the directors examine with sharp exactitude the conduct of the business with which they are allied. To these meetings are summoned the company's executives and experts, who report to the growers how sales are moving, the state of domestic and foreign markets, the current consumer demand and what Welch's advertising and sales departments are doing to increase it. On their part, the directors report to the company on crop conditions, what sections are hurt by frost or other adverse visitations, how many acres are planted in what products, and estimates as to what the final yield is likely to be. This comprises a two-way system of intelligence that is almost foolproof in helping both the company and the co-op to plan their operations.

You don't have to go far through the Chautauqua-Erie grape belt to sense the new spirit the Welch Plan has brought. And you don't have to look far to see the thousands of abandoned acres being replanted, the hundreds of farmers trooping back from "town jobs" to their first love, joined in many cases by their ex-GI sons who during pre-war days had soured on the prospect of grape-

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growing as a career. Again and again the growers will tell you, "This has taken the gamble out of farming!"

And what does the Welch company get out of this mutual deal? Plenty, according to Kaplan. It gets the assurance of a steady supply of raw materials sufficient to keep its plants operating at full capacity—thus eliminating that most wasteful of all elements in any business, unused time and equipment. With the problem of supply taken care of, Welch can concentrate all its time and effort on processing and selling. And by assuring management of a fixed return, the gamble passes out of business too.

Parenthetically it should be pointed out here that the Welch Plan is no fancy dodge to avoid the payment of taxes by the company—a charge that occasionally has been leveled against it. As a conventional capitalistic enterprise, Welch pays federal and state taxes exactly as does any other private business. And does it, of course, out of that ten percent.

And is its ten percent "take" a sufficient return to be eventually profitable to stockholders? Kaplan answers, with a smile: "Can you show me a business in these times, with a volume as large as ours, that would not be happy to be assured of that percentage for management costs and stockholders' dividends?"

Just now—and perhaps for some time to come—no stock dividends are being paid. And Kaplan himself draws no salary. He likens his scheme to a garden into which a fellow puts an investment of time and energy and money. "The harvest may be a little while coming, so far as we investors are concerned," he says, "but it will come in time. I'm sure of that. Meanwhile, look at the fun we're having!"

It is obvious that the fun he gets is largely compounded of his feeling that this profit-sharing idea exemplifies the "enlightened capitalism" which, he says, must come to America if our way of life is to survive. He firmly believes that the so-called "good old days," when management called all the tunes and did all the dancing, are gone—perhaps forever. And for a fellow who himself epitomizes the rags-to-riches theme, it is a little surprising to hear him add, "—and good riddance!"

Being a handy man with a speech, Kaplan goes up and down the land these days delivering his "American Way" ideas to any business groups offering him a podium. "In the past," he tells them, "free enterprise meant freedom to exploit. More and more we've got to learn that any business to be sound must be based on good for all—management and workers alike. Involved here is not only the preservation of your profits, but also the preservation of the American Way. We've got to make that way work, for the good of all, or watch it perish from the earth. Cap-

ital and labor alike must quit the self-seeking practices that are driving them farther and farther apart. They must work together, plan together, profit together—or go down together. It's just that simple, gentlemen!"

With other business leaders, Kaplan feels that many of our economic—and perhaps political—ills can be assuaged only by getting America and the rest of the world into full production. But currently clogging the works is the increasing squabbles between management and worker. The basic cause of such strife, he says, is as plain as the No's in Gromyko's vetoes—and quite as obstructive. It is the unilateral employment of the profit incentive.

"It is natural for labor to be reluctant to produce more if the employer reaps the entire extra profit resulting from the increased output," he says. "We have proved that a fair and equitable division of this profit supplies the incentive necessary to assure full protection—thus ending labor strife and capital frustration. We've also proved how baseless is labor's fear that if productivity rises there will eventually be less work for labor. I firmly believe—and Welch's is well on the way to proving—that just the contrary is true. Lower prices arising from full production, and increased purchasing power arising from profit-sharing, so increase the demand for goods as to require maximum employment."

Kaplan realizes well that a fair division of the extra profit from full production is not easy to achieve. But he scoffs at the notion that an American ingenuity skillful enough to split the atom cannot also find a way to divide industrial profits squarely.

For his company Kaplan has adopted a slogan reminiscent of its founder. The slogan is splashed across the masthead of the Welch trade magazine, *Harvest*, and it appears on every piece of literature put out by the National Grape Cooperative Association. It reads: THE PROFIT OF THE EARTH IS FOR ALL.

With Thomas Bramwell Welch, those words were just a text and an ideal. With Jack Kaplan, they are at once an accomplishment and a way of life—for himself, his company, and his America.

THANK YOU, GOD!

(Continued from page 25)

house. It was tidy, neat, almost immaculately clean, but certainly bare of what most of us would call the modern essentials of living in these modern days of electric ranges, ice boxes, steam heat and running water.

We sat and talked for two hours. Among other things we talked of his conversion at the altar of the church when he was a mere boy in his teens when, as he said, simply: "God came to me and changed my life forever." We talked of his long service in the

little country church; of how he loved to sing in the choir; of how he met his wife in that same church, "at a singin' bee"; of how he was one of a family of six boys; of how he went west.

Harvey made money in the West; made, in fact, a small fortune the first seven years—and then lost it all. And, what is more, he got seriously ill and had to be taken from Wyoming, where he owned a sheep ranch, to Texas on a stretcher, to Warm Springs whose waters he hoped would cure the rheumatism which had laid him low. He prayed desperately to the God whom he had always followed, took the warm spring baths; had faith—and, sure enough, got well after a solid year of lying flat on his back.

"It was a miracle from God. I got well! It was an answer to prayer, and I had made a vow that if I got well I would do more than tithe my income as I had always done. The vow was that I would give it *all* to Him. God has always stood by me and I always stand by Him."

He said that as simply as if he were announcing a turn in the weather. Then he continued:

"Back in 1905 I filed on 160 acres of land in 'No Man's Land.' That's what we called that strip of land between Oklahoma and Texas because it looked like a desert and was the most God-forsaken spot in this nation.

"But it turned out not to be so 'God-forsaken' as we thought. I made a small fortune on it raising corn; and then God gave us oil and gas on that 'No Man's Land.' He always stands by you when you stand by Him! I never knew it to fail. First, He got me converted; then He sent me West; then he cured me of rheumatism with those Hot Springs of His; then He gave me that land between Oklahoma and Texas; then He gave me oil and gas. So, you see, it's *His* money after all!

"Doctor, I was raised right! My parents brought me up in the church. I've always given to the church because I was taught that way. I never knew any other way! After I've met my obligations, I've always given what was left over to the church. I always met my obligations first. I never in my life asked any man to endorse a note for me. I always lived clear!"

"What do you mean when you say 'you always lived clear'?" I demanded.

He smiled as he cleared his throat to answer me; he put his gnarled old hand in a kindly gesture on my shoulder, like a father, and he said: "I mean that I always pay my just debts to everybody first; and then I pay my just debts to God who gave me everything I have which makes me happy—my wife, my church, my religion, my farm, my gas and oil; my friends, my rich memories of life; my cardinals, red birds and magnolia trees, my wisteria—even my pine trees. But some things I have to

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give back, and the pine trees were one thing I had to give back. That's what I mean when I say: 'I always live clear!'

"I had my ups and downs in Oklahoma raisin' corn before I struck oil and gas. That was five years ago, and, as I stood on my back porch, bare-headed, with the prairie winds blowin' my hair, that well looked like a railroad engine blowin' off steam, more than two hundred feet in the air five miles away. Then wife and I felt that we could give to the church in a big way—for I'm never one to leave God out of anything, out of my health, out of my sickness and need, out of my wealth. I had turned to Him in my year of sickness and He had stood by me. I said to my wife that morning as we stood on the porch and saw that well shootin' high into the air: 'Now that I've licked that ole rheumatism, and we've got that oil-well, and a little wealth, we're goin' to give it to God, ain't we, darling?' She looked up into my face and said: 'Of course, dear!'

LUTHER WAS THERE!

(Continued from page 31)

capitol. In his inaugural address, he testified to the importance religion has in his life when he said, "I would feel very insecure were it not for my faith in God and the fact that I shall be able to rely on Him for guidance and support when discouragement and uncertainty come."

Youngdahl was encouraged in 1946 by Harold E. Stassen, former governor, to leave the supreme court bench, where he probably could have stayed for life, and to run as Republican candidate for the governorship, which at the time paid \$1,000-a-year less in salary. With Stassen's strong backing, Youngdahl conducted one of the most intensive "get-acquainted" political campaigns in the state's history. Making from two to five talks a day for three months, he preached the message of "human conservation" wherever he went. Some thought he placed too much emphasis on youth problems, that his speeches were too general, too politically safe.

But in his inaugural address, following his election by a 169,502-vote margin over the Democratic-Farmer-Labor candidate, Youngdahl, pledging a non-partisan course, made it crystal clear that he was not going to play it safe, that he would battle for what he felt was right, regardless of whether it meant his political neck in 1948.

He illustrated his attitude with the story of a ship that was hurled mercilessly against the rocks off the New England coast. The Coast Guard was called, a boat set out under the command of an experienced captain. There were some inexperienced fellows on board the boat who lacked vision and

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courage. One of them said to the captain: "Captain, with that tide against us and the terrific gale, we will be able to get out there all right, but we will never be able to get back." To this the captain responded, "Keep on the course. We have got to go out, we don't have to come back."

It was the same with him and the legislators, Youngdahl said. "We have got to launch out, we don't have to come back!"

He requested and got from the legislature the largest appropriations ever made for public education in Minnesota, despite grumblings that they would set too expensive a pattern for the future. He created a youth conservation commission to attack the causes of delinquency and to provide specialized treatment for youthful offenders. He vigorously pushed legislation permitting Minnesota municipalities to construct public low-rent housing with Federal funds, and was largely responsible for getting increased allotments for old-age pensioners, mothers of dependent children and the blind, better care for inmates of the state's mental institutions and an improved public health setup for rural areas.

To finance his program, the legislature, on Youngdahl's recommendation, upped the state tax on liquor from \$1 to \$2.50 a gallon and imposed a three-cents-a-package tax on cigarettes.

Observers agreed that not since 1939 when the state government was reorganized under Gov. Stassen had a legislature accomplished as much as did the one in 1947 under Youngdahl's leadership.

The governor is deeply concerned about the problem of promoting good will between racial and religious groups. His philosophy is that "every unfair discrimination a white man practices against a Negro in community relationships, every nasty slur voiced by a Gentile against a Jew, every expression of contempt against a whole nation, every act of discourtesy or prejudice makes less possible the solution of mankind's gigantic problems."

Essentially this is a matter of conscience and good will; living together cannot be accomplished legislatively, the governor believes. But to prevent injustice, he feels that legislation is necessary. That's why he wants (and will keep fighting for) a state Fair Employment Practices Commission—one of the few measures he sponsored which was defeated—by one vote—in the legislature's House Labor Committee.

The governor came through the legislative session with his reputation as organized labor's friend unimpaired, despite the fact he signed (with some reluctance) bills passed by the legislature prohibiting use of secondary boycotts in labor disputes, banning strikes by employees of hospitals and making it easier to sue unions. He was success-



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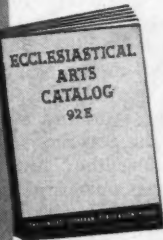
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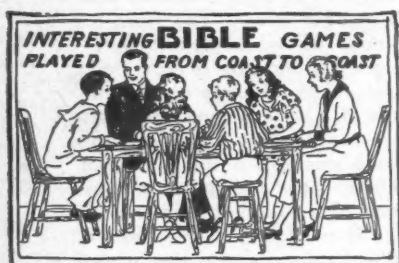
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ful, however, in fending off proposals outlawing the closed shop and forbidding strikes by public employees.

The governor is opposed to punitive methods against labor, and when he spoke at the conference of the nation's governors at Salt Lake City in July he criticized the Taft-Hartley Law as "going too far in some of the restrictions it imposes." Under the famed Minnesota labor relations law with its cooling-off period, which was passed during the Stassen regime, Youngdahl settled five major disputes, during his half-year in office. From his experience he has found that "men can't stay bitter and unyielding forever if they sit down together and honestly try to examine their differences." He has seen workers and employers come into his office utterly hostile and go out shaking hands and laughing and thanking him for the settlement.

However, it was his fight for legislative action against gambling and liquor lawlessness that the public mind most generally associates with Youngdahl.

Controversy approaching furor centered on two major bills advocated by the governor. One would provide the revocation of all business licenses (liquor, food, etc.) as a penalty for any place found to have slot machines and other gambling devices. The second bill would give police powers to state liquor control agents. Both measures were intended to strengthen the hands of law enforcement officers.

The slot machine and liquor interests got busy early and just about convinced the legislators that there was no great sentiment for stricter enforcement legislation among the folks back home. In the senate, the liquor control bill was approved by the committee of the whole, but one or two senators were induced to switch their votes, and when the measure came up for final passage two days later it was defeated 32 to 34. Opponents charged that the bill would create a "state gestapo."

FURIOUS, the governor took to the radio and appealed to the people to back him up, charging that powerful interests were exerting pressure to head off his program. This in turn infuriated the legislators who charged Youngdahl with being "a dictator."

When the anti-slot-machine bill came up for consideration, the gambling interests stormed the capitol, 600 strong, from all parts of the state and made a lot of noise against the governor's measure. Clever attorneys they hired insisted that the bill was unconstitutional. Veterans and American Legion officials testified against it. Photostatic copies of a letter the Roman Catholic bishop of Steubenville, Ohio, had written to all priests in his diocese on the subject of "Tolerance and Sin" were circulated by the slot-machine people in support of their fight.

Then the governor and his supporters

got busy. They dug into Federal tax records and found that the Federal government had collected \$832,900 in taxes for 8,329 slot-machines and other gambling devices (mostly all illegal in the state) maintained by 5,058 Minnesota business places during the 1946-47 fiscal year. The governor reported this sensational disclosure in another radio talk.

Then the legislative committee of the Minnesota Council of Churches (Protestant) rolled up its collective sleeves and got pastors and lay members back home to talk to their legislators over the weekends or to write and wire them. An avalanche of mail promptly descended upon the lawmakers. It had taken the good, quiet people of the state a time to get aroused; but now, fearing the governor's program might not be approved, they went into action. They sent letters in a volume never before received by a Minnesota legislature.

The clinching convincer that the people wanted the Youngdahl Bill came in an astounding (to the legislators, at least) survey made by the Minnesota Poll, a service of the Minneapolis *Tribune* with a remarkable reputation for accuracy. It found that 65 percent of men and 77 percent of women in the state approved the governor's campaign to do away with slot machines and other gambling devices. After that, it didn't take the legislature long to act. The bill sailed through the House by a 98-9 vote, and through the Senate by a 58-0 vote. When the legislators adjourned in late April and went home, they found that the remaining "slots" had disappeared in a hurry.

Although the governor did not get the liquor control law he asked from the legislature, he has managed a remarkable clean-up in this field also. He started by appointing a young, vigorous liquor-control commissioner, replacing one considered too friendly to the liquor interests. A good many communities "had been getting away with murder" in issuing liquor licenses before Youngdahl cracked down.

One of the things that has encouraged him most in his crusade is the increasing vocalness of church people for clean government. They are beginning to realize they will get as good government as they are willing to fight for.

The liquor and gambling interests, of course, don't intend to give up in the face of Youngdahl's successes. They are reported combing the state now for a "right" candidate to oppose him in the 1948 elections. But they're not scaring Youngdahl and he won't change his course—not even to get re-elected. He believes firmly in the words of the New England Coast Guard captain he mentioned in his inaugural address: "We have got to launch out; we don't have to come back."

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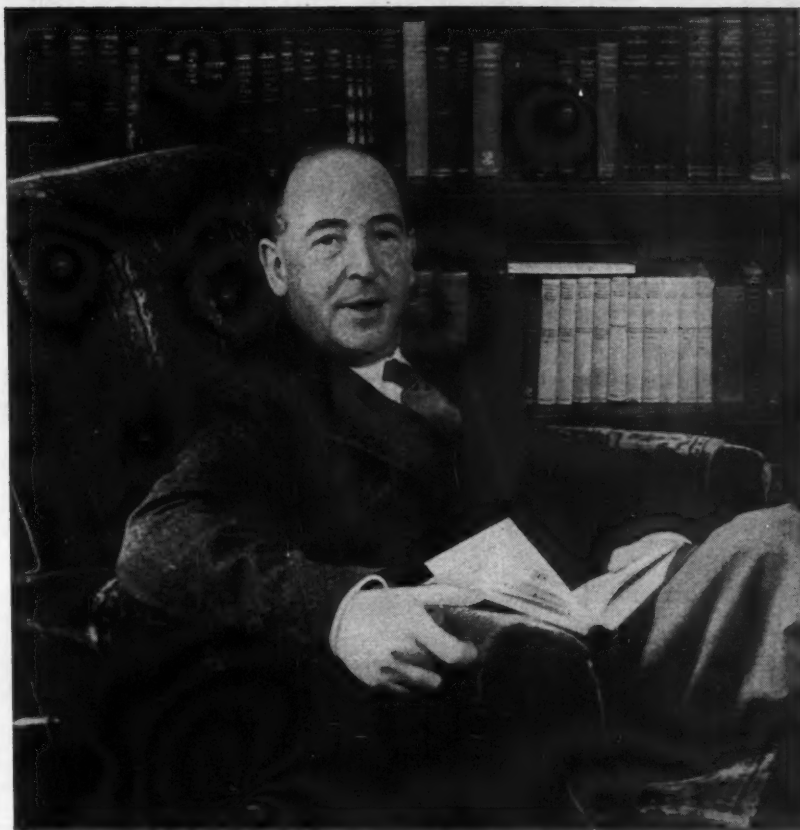
THERE are no revival tents nor sawdust-sprinkled aisles in the background of Clive Staples Lewis. In fact, the stocky Oxford don is in most respects the extreme opposite of the usual old-fashioned-preacher stereotype. Nevertheless, C. S. Lewis is undoubtedly England's foremost exponent of traditional Christianity.

Not only that, but Lewis is fast gaining equal influence in this country. Catholics and Protestants, liberals and conservatives alike wax enthusiastic over Lewis' practical approach to the problems of Christian living as set forth in several volumes published here during the last few years. In fact, his American publishers, the Macmillan Company, claim that from point of sales he is the most successful writer in the field of religion they have ever had.

Time Magazine recently referred to Lewis as "one of a growing band of heretics among modern intellectuals: an intellectual who believes in God." And in his new book, "Miracles, A Preliminary Study" (Macmillan, \$2.50), he proves just how strongly and how orthodoxly he does believe in God and in all His created works. That he presents his beliefs in a strictly unorthodox manner in no way detracts from the soundness of their theology.

His present journalistic zeal, responsible for some ten books on religious themes, is more remarkable when you consider that Lewis was a thorough-going atheist for a decade or more. The bleak philosophy of his prodigal years stands in strange contrast to the warm, evangelical Christianity he espouses today.

As a skeptic he saw life as only "a transitory and senseless contortion upon



"The Christian religion is, in the long run, a thing of unspeakable comfort."

the idiotic fact of infinite matter."

"Man's history is largely a record of crime, war, disease, and terror, with just sufficient happiness interposed to give him, while it lasts, an agonized apprehension of losing it, and, when it is lost, the poignant misery of remembering."

Today, while still retaining his keen realism, Lewis pictures the glow of God's love flushing a Perelandrian sunset and pulsing through the nameless reaches of "deep Heaven." The whole universe is an expression of God's wisdom and goodness, and men are special objects of His care.

TO understand this radical change of perspective we must examine a little of Lewis' life and reconstructed outlook.

According to Lewis, his childhood as a half-orphan brought him to young manhood with little of either religion or morality. He renounced Christianity at 14, and when he left his native Belfast to matriculate at Oxford, he describes himself as being "as nearly without moral conscience as a boy could be." His qualms were limited to "some faint distaste for cruelty and for meanness about money Of chastity, truthfulness, and self-sacrifice I thought as a baboon thinks of classical music."

Nearly fifteen years later Lewis came

back to the faith, inexorably prodded by his reason into an "almost purely philosophical" conversion.

"I didn't want to," the reluctant convert explained. "I'm not in the least the religious type. I want to be let alone, to feel I'm my own master; but since the facts seemed to be just the opposite I had to give in."

But however gingerly Lewis stepped across the threshold of Christianity, once on the inside he found things unexpectedly encouraging. As he later remarked, "The Christian religion is, in the long run, a thing of unspeakable comfort. But it doesn't begin in comfort; it begins in dismay."

One of the happy results of his new philosophy was a more tolerant view of the human race. Christians recognize that certain parts of all religions are true, he explains, but atheists cannot accept any part of any religion as valid. "When I was an atheist I had to try to persuade myself that the whole human race were pretty good fools until about one hundred years ago; when I became a Christian I was able to take a more liberal view."

On the other hand, Lewis cherishes no illusions about himself or his fellow humans. "We are members of a spoiled species," he points out in "The Problem of Pain," and claims that "Christ takes

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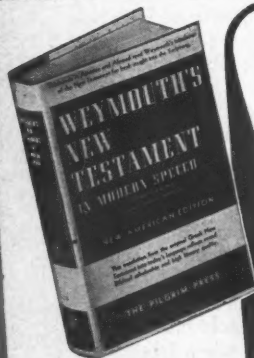
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it for granted that men are bad."

Along with this historic belief in original sin, Lewis also holds an equally orthodox view of immortality, and connects it in an unusual way with statism vs. democracy. If an individual lives only a fraction of a century, he reasons, a state or nation which might last for several centuries would be more important than the individual. "But if Christianity is true, then the individual is not only more important but incomparably more important, for he is everlasting, and the life of a state or a civilization, compared with his, is only a moment."

But projecting man's existence into eternity brings Lewis to one of the steepest intellectual hurdles in Christian doctrine—the problem of Heaven and Hell. It is to their "eternal separation" that he has devoted one of his most brilliant works, "The Great Divorce."

Probably one of the best treatments of this difficult subject is not found in "The Great Divorce," however, but in "The Problem of Pain." In dealing with Hell, which has long been a promising target for skeptics, Lewis states the problem concisely: "So much mercy, yet there is Hell."

While maintaining that the idea of Hell is valid on its weakest ground, retribution, Lewis points out that it is also the only possible end for the egoist.

His summary of the whole problem is a striking one: "They enjoy forever the horrible freedom they have demanded, and are therefore self-enslaved: just as the blessed, forever submitting to obedience, become through all eternity more and more free."

"In the long run, the answer to all those who object to the doctrine of Hell is itself a question: 'What are you asking God to do?' To wipe out their past sins and, at all costs, to give them a fresh start, smoothing every difficulty and offering every miraculous help? But He has done so, on Calvary. To forgive them? They will not be forgiven. To leave them alone? Alas, I am afraid that is what He does."

But if Hell is most frightening in its aspect of eternal privation, Lewis believes that Heaven is most appealing when viewed as complete fulfillment. In his own words, "All your life an unattainable ecstasy has hovered just beyond the grasp of your consciousness. The day is coming when you will wake to find, beyond all hope, that you have attained it, or else that it was within your reach and you have lost it forever."

As you've probably noticed by now, Lewis takes the supernatural elements of Christianity, so long stumbling-blocks to many modern theologians, quite in stride. His orthodoxy is most apparent at the focal point of Christianity—the person of Jesus Christ. With characteristic candor he states:

"A man who was merely a man and said the sort of things Jesus said wouldn't be a great moral teacher. He'd

either be a lunatic—on a level with the man who says he's a poached egg—or else he'd be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God—or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon—or you can fall at His feet and call Him Lord and God. But don't let us come with any patronizing nonsense about His being a great human teacher. He hasn't left that open to us. He didn't intend to."

Furthermore, Lewis doesn't hesitate to affirm his belief in that supposedly defunct bogey of a more credulous age—the Devil, portrayed in the Bible as a creature of great power and intelligence. And the scriptural designation of Satan as a fallen angel dovetails neatly with Lewis' contention that "badness is only spoiled goodness . . . evil is a parasite, not an original thing."

However, Lewis' chief interest is probably in setting people straight in their concept of God, for he believes that most people indulge in a lot of wishful thinking on this point.

"We want, in fact," he chides, "not so much a Father in Heaven as a grandfather in heaven—a senile benevolence who, as they say, 'likes to see young people enjoying themselves' and whose plan for the universe is simply that it might be truly said at the end of each day, 'a good time was had by all.'"

Human experience does not bear out such an analogy, Lewis argues, pointing out that it is for people whom we care nothing about that we demand happiness on any terms: "With our friends, our lovers, our children, we are exacting and would rather see them suffer much than be happy in contemptible modes."

Therefore, he reasons, God's chastenings are proof that "He has paid us the intolerable compliment of loving us, in the deepest, most tragic, most inexorable sense."

The problem of man's salvation recurs frequently throughout Lewis' works. He approaches it from many angles, employing his rare gift for analogy and illustration, but his viewpoint is always essentially the same. As in other matters of doctrine, he aims to present what the majority of Christians have always believed.

If such theology is criticized as being old-fashioned, Lewis points out that he is trying to present Christianity as it is revealed in the Bible. Because of his confidence in the Scriptures he even braves the wrath of modern womankind to declare that the husband should be the head of the home, and then undertakes to prove that this is the only logical arrangement. Divorce, he indicates, is as unnatural as amputating a person's leg, and immorality is like tasting food and spitting it out without swallowing or digesting it.

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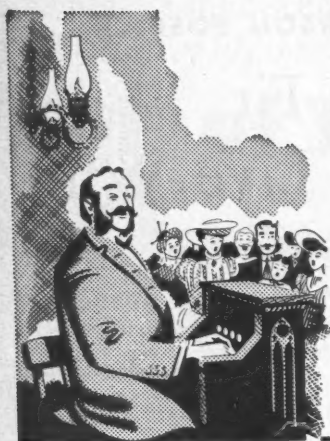
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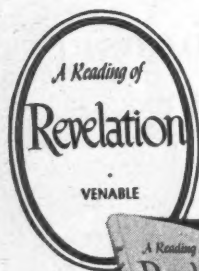


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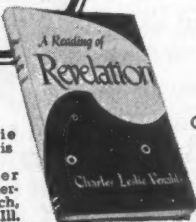
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THE New Books

by DANIEL A. POLING

PROUD DESTINY, by Lion Feuchtwanger. (Viking, 625 pp., \$3.50)

IN THE last decade a number of great historical novels have appeared, but by all the tests, this is, I think, the greatest. If Barnum's superlatives ever apply to a book, they apply here. Some of the characters around which the author builds his story of the time in which was born a new freedom for man are: Voltaire, who, hated by his king, was idolized by the people; Louis XVI, who is made to look the petty, scheming figure that he must have been; Marie Antoinette, wilful but chaste, and with a strange courage; Benjamin Franklin, perhaps the most American of all Americans of the Revolutionary period—and many others scarcely less intriguing than these immortal four. The overall impression of the volume is that of faithfulness to the record, punctilious care with important details, and a profound conviction that destiny for at least one thousand years was being born where the author writes. Particularly moving to this reviewer is the interpretation of the Revolutionary period and of Revolutionary figures. It is as though one sat in Paris and with a super-telescope and a super-sound device saw and heard the marching armies of Washington and Gates and the petty bickerings of Congress. Here, in its field, is indeed the "book of the year."

THE EUROPEAN COCKPIT, by William Henry Chamberlain. (Macmillan, 330 pp., \$4.00)

ONE of the most satisfying surveys of after-the-war Europe that I have yet read. The author sees Europe as the cockpit in which Russia struggles for triumph over Western powers. He believes that freedom for the individual and the well-being of the individual as against the triumph of the police-state are the issues at stake in this war of nerves and of ideologies. He finds Poland the acid test of the peace, and in a chapter titled "One World or Two Worlds" he writes: "It is sometimes assumed, not only by Communist sympathizers, but by tired liberals whose minds dwell on the weaknesses of free societies, that Communism is victoriously on the march and democracy rather weakly on the defensive. . . . But there have been several interesting developments in Europe which indicate that

people there choose freedom in preference to dictatorship—when they can. Of a million and more refugees, practically everyone is from the Soviet Union or from a Soviet-controlled country." He is realistic in affirming that Willkie's One World has disappeared or is not yet born, and that we must make the best of a two-world situation. As a step toward resolving the crisis, the author advocates a federated Europe. He thinks that such federation is the hope and the only hope of preventing the further spread of Russian totalitarianism, and he concludes: "Federated Europe represents America's last chance to live in a world of freedom, order and security."

END OF A BERLIN DIARY, by William L. Shirer. (Knopf, 369 pp., \$3.50)

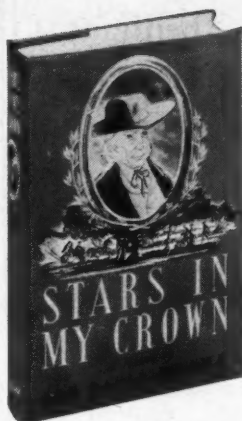
A GREAT human document and a severe but convincingly true appraisal of after-war Germany and Berlin. The author went back to find out what had happened after he left, and what he found included previously unrevealed Nazi secrets, the true story of the Munich appeasement, of Franco's relations with Hitler, of the invasion of Norway, of the attempt to conquer Britain and of the war in Russia, etc. What he found did not reassure him or make him happy. He was glad to come home, and although we do not believe him, he insists that he expects to stay. Of principal importance is his discussion of the widening of a tragic gulf between Russia and the West. He explains how the Germans hope to profit by the breach, and has his own formula for a justified hope of an enduring peace.

THE YEARS OF THE LOCUST, by Loula Grace Erdman. (Dodd, Mead, 234 pp., \$2.75)

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BOOKS IN BRIEF

THE QUESTING SPIRIT, Religion in the Literature of our Time. Edited by Halford E. Luccock and Frances Brentano. (Coward-McCann, \$5.00) Here is a unique anthology and for me, the finest that has yet appeared in any field. The introduction is a library in itself and the collection of literature does not begin "with theory, but with exploration." The authors believe that in our time there has been a steady persistence of interest in religion and in those "ultimate issues which religion represents." What they offer here in prose and poetry from every contemporary field bears them out. As to fiction, they find an interesting parallel between the present trends in fiction and in theology. They reach one inevitable conclusion, "Man cannot be saved by diagnosis!" Also they rediscover for us the fact that there is a vital unity in the impact of life among all sorts and conditions of men.

STARS IN MY CROWN, by Joe David Brown. (Morrow, 256 pp., \$2.75) Here is the "preacher" novel that you and I and the rest of us have waited for. It is a whale of a story—and I mean a big whale! If it is fiction—and it must be—then definitely it sails under false colors, for never was a biography more convincingly written. Grandpa is the fourth-dimensional hero. But Grandma is his full partner and equal. Here is a picture—and in technicolor at that! Every chapter is an exquisite mosaic of adventurous fine writing, and there are two that made me hold my breath so long that I nearly suffocated. In the one, Grandpa sent a lynch mob home without their rope and with lumps as big as apples in their throats, and in the other is as moving a love story as you have ever read.

WETBACK, by Claud Garner. (Coward-McCann, 216 pp., \$2.75) This is the story of the "wetback"—the Mexican alien who enters the United States illegally. It is a realistic book that has in it much of deeply moving truth. The courage with which the principal character overcomes appalling odds to achieve his citizenship results in some inspired writing. Unfortunately, there are spots—and a good

many of them—that make this novel unworthy of a place in a church library.

DRUMS OF DESTINY, by Peter Bourne. (Putnam, 570 pp., \$3.00) The hero is a Scotch doctor who left home in a hurry and reached Haiti at a fateful moment in history. Duncan Stuart, the doctor, and Henri Christophe of Haiti are perhaps the principal characters, but equally interesting are a dozen other vivid, dramatic, lusty and lustful personalities. The novel makes very interesting reading, but historically more accurate and convincing books have preceded it. Not for a Sunday-school library.

THE "HAVE-MORE" PLAN, by Ed and Carolyn Robinson. (Macmillan, 326 pp., \$3.49) Here is the factual record of a young couple who on a little land found a lot of living—a story that reads like fiction. The "Have-More" Plan has now had five years of demonstration and as many years of mounting success in its continental releases to the American people. The authors of this volume moved into the country, created their modern homestead and, by employing new methods and devices, developed a system for raising most of their own food with (believe it or not) a minimum of time and work. They believe that they have found the key to the future for city-weary families who have some cash income—pension or salary—and who wish to turn that income into happy living under the "Have-More" Plan. This book is documented, vividly illustrated, and describes in detail how to do everything from raising chickens and rabbits to producing berry and fruit crops and an integrated program of well-ordered living. The children figure largely in this new scheme of things, and the homestead itself as pictured and blue-printed looks like a modern Garden of Eden.

GOD IS FOR WHITE FOLKS, by Will Thomas. (Creative Age Press, Inc., 305 pp., \$3.00) A dramatic novel, unmistakably written with a passionate sense of mission. Immeasurably superior to the best-seller "Kingsblood Royal" which moves through the same tragic field but with inevitably much less reader acceptance. The book is often gross and crude. It will be highly objectionable to CHRISTIAN HERALD readers, but it does have the ring of truth—appalling truth, to be sure, and truth uncensored but truth nevertheless. Unfortunately, the conclusion is not an answer.

CHRISTMAS IDEALS. (Ideals Publishing Co., Milwaukee, Wisc. Four volumes: \$1.00 each, paper bound; \$2.00 each, cloth bound; size: 8½ x 11; "De Luxe Christmas Set," \$8.00—four volumes in gift box.) A truly beautiful book that will make a very welcome Christmas gift or remembrance book for young and old alike. It breathes the very spirit of Christmas and its sacred religious significance. Its pages tell of the folk traditions of the ages, festivities and customs, and revive cherished memories of days long past.



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Befitting the true Christmas spirit, the book is reverent and spiritual; thus it makes an ideal Christian Christmas gift. There are a number of special Christmas books and magazines published for the Holiday season; "Christmas Ideals" is easily one of the very best. For greater Christmas joy, this book is earnestly recommended for reading or giving. H. G. S.

MIRACLES, by C. S. Lewis. (Macmillan, 220 pp., \$2.50) The author believes in miracles because he believes in the grand miracle—the Incarnation. Indeed, the Incarnation is the only miracle, and apart from it other miracles have no significance. Tremendously vital, constantly dramatic. In no other volume of recent years has "profound truth" been so strikingly illuminated with illustrations.

GOD IS MY LANDLORD, by Raymond J. Jeffreys. (Van Kampen Press, 158 pp., \$1.50) This is the thrilling story of the farmer who made one cubic inch of wheat grow into more than 72,000 bushels. The story of "Dynamic Kernels" is illustrated with scores of photographs and drawings. Even Ripley's "Believe It Or Not" devoted an entire page to Perry Hayden and his new missionary adventure.

THE LAST DAYS OF HITLER, by H. R. Trevor-Roper. (Macmillan, 254 pp., \$3.00) The man who was under orders to find the truth about these last days tells his story. The pages are filled with breathtaking reading and the chronicle is convincing. Of course, when you get through, you still don't know! Perhaps no other writer will ever do a better piece of work in trying to solve the unsolvable.

AMERICA'S NEEDS AND RESOURCES, by J. Frederic Dewhurst. (20th Century Fund, 812 pp., \$5.00) This 812-page volume is a survey and source library that will be standard, I think, in every area of American life. Estimates are included for 1950 and 1960. It is a careful survey of America's human and industrial capacity, also her resources balanced against the probable needs and demands of the decade 1950 to 1960. It is a fact book of the American economic system, and definitely an informed guide for the future. The roster of authorities quoted is in itself remarkable. The country is

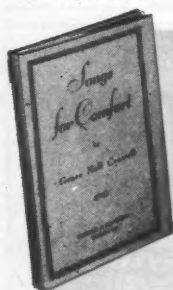
indebted to the 20th Century Fund, founded by Edward A. Filene, for this achievement.

THE SONG OF THE CHURCH, by Marie Pierik. (Longmans, Green, 274 pp., \$3.00) The saga of the Gregorian chant in the Catholic Mass, its connections with Greek music and its use in the East and West. Fine gift book for church organists, etc. F. S. M.

SANKEY STILL SINGS, by Charles Ludwig. (Warner Press, 164 pp., \$1.75) Sympathetic biography of one of America's greatest gospel singers-composers, highly anecdotal and highly readable. It's time we had this one. F. S. M.

ALABASTER BOXES, by Beattie Brent Winston. (Review and Herald, 160 pp., \$1.00) Some of the best religious verse of this generation is bound between these attractive covers; excellent gift-book for Christian poetry-lovers. F. S. M.

JOURNEY THROUGH THE BIBLE, by Walter D. Ferguson. (Harper, 378 pp., \$3.50) We saw this one in manuscript, liked it so well that we asked for a chapter or two to run in CHRISTIAN HERALD. The author is a college teacher, in love with The Book. "It has triumphed too long to be trivial any more." The work of a layman, penetrating, sympathetic, reverent; some of it is as fine prose as you'll ever read. This author is a "comer." Watch him. F. S. M.



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Pilgrim Thanksgiving

BY GEORGE F. WILLISON

INDIAN summer soon came in a blaze of glory, and it was a time to bring in the crops. All in all, their first harvest was a disappointment. Their twenty acres of corn, thanks to Squanto, had done well enough. But the Pilgrims failed miserably with more familiar crops. Their six or seven acres of English wheat, barley and peas came to nothing, and Bradford was certainly on safe ground in attributing this either to "ye badness of ye seed, or lateness of ye season, or both, or some other defect." Still, it was possible to make a substantial increase in the individual weekly food ration which for months had consisted merely of a peck of meal from the stores brought on the *Mayflower*. This was now doubled by adding a peck of maize a week, and the company decreed a holiday so that all might, "after a more special manner, rejoice together."

The Pilgrims had other things to be thankful for. They had made peace with the Indians and walked "as peaceably and safely in the woods as on the highways of England." A start had been made in the beaver trade. There had been no sickness for months. Eleven houses now lined the street—seven private dwellings and four buildings for common use. There had been no recurrence of mutiny and dissension.

As the day of the harvest festival approached, four men were sent out to shoot waterfowl. Massasoit was invited to attend—and shortly arrived with ninety ravenous braves! The strain on the larder was somewhat eased when some went out and bagged five deer.

For three days the Pilgrims gorged themselves on venison, roast duck, roast goose, clams and other shell-fish, succulent eels, white bread, corn bread, leeks and watercress and other "sallet herbes," with wild plums and dried berries as dessert—all washed down with wine made of the wild grape, both white and red, which the Pilgrims praised as "sweet and strong."

At this first Thanksgiving feast the company may have enjoyed, though there is no mention of it, some of the long-legged "Turkies" whose speed of foot constantly amazed the Pilgrims. And there were cranberries by the bushel in neighboring bogs. It is very doubtful, however, if the Pilgrims had yet contrived a happy use for them. Nor did they have a later and even more felicitous invention—pumpkin pie.

The celebration was a great success, warmly satisfying to body and soul alike, and the Pilgrims held another the next year, repeating it more or less regularly for generations, and in time it became traditional throughout New England to enjoy the harvest feast with Pilgrim trimmings, a tradition carried to other parts of the country as restless Yankees moved westward. But it remained a regional or local holiday until 1863 when President Lincoln proclaimed the first national Thanksgiving, setting aside the last Thursday in November for the purpose, disregarding the centuries-old Pilgrim custom of holding it somewhat earlier.

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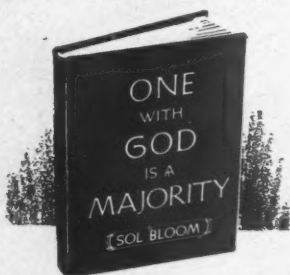
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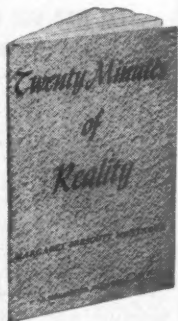
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My Husband's Wedding Gift

By BESS FOSTER SMITH

WHEN we were married, some twenty-eight years ago, my husband gave me a very wonderful wedding present. It was one of those "book shelf" collections of the classics. Bound in soft morocco leather, it must have set him back a pretty penny.

The worst of it was, I didn't at first appreciate the gift as I should have, because, having been an English teacher with a major in English literature, I felt capable of choosing my own books—and I had definite tastes (acquired in school). With the same amount of money, I said to myself, I could have had an entire library of the books I knew and loved.

Nevertheless, the set made pretty rows across our book shelves and matched into our color scheme extremely well. Besides, it formed a good reference library, and people who came in admired them and judged us accordingly.

The books made very fine roads and bridges and tunnels on the parlor floor when the children had to play indoors.

I thought to myself, a little ironically, that perhaps "Paradise Lost" had never come so near being "regained" as it was there on my parlor floor. And I thought of the biblical proverb about the bees making honey in a dead carcass.

I would not attempt to enumerate the many influences which during the succeeding years were brought to bear on my own ego. Suffice it to say that in time I got over the idea that my education was finished and that there was nothing more to be learned. I began to realize that middle age is just the adolescence of the spirit, and that I had begun to find almost the same keen pleasure in learning and opening new doors to living that a sixteen-year-old finds in new romances.

Then my "book shelf" collection became a veritable gold mine to me. I found that the study of opinions of master minds down through the ages helps one to overcome a narrow skepticism—a kind of skepticism that is really a spiritual starvation. In the classics I could follow the threads of

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Adventure, storm and battle, wisdom, beauty, peace and love.
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The story that climbs heaven-high and plunges ocean-deep?
The Word that holds the words you seek—if you know where to look?
Give a book for Christmas and—the Bible is the Book!

—Berton Braley

truth and beauty as they were re-incarnated from the words of Christ on down the ages.

So I make friends with some of the great souls I never cared a whit about at school. There is Sir Thomas Browne—doctor, scholar, woman hater, and Christian all mixed up together. His unusual style and glimpses into the mysteries make this early writer sound like a modern free-verse poet. I like the beak-nosed Erasmus who tried to be funny—and slapped the social system of his day on the back like a court fool, without being beheaded for it. That took real technique! I even learned to like the haughty Milton because he stood for the First Great Freedom (of the press). I learned to go to school to the bees with Thoreau, and attended the first great speaker for the labor unions—William Ellery Channing. He approached the problem from a different angle—one that if lived up to would have cured many human ills.

Within these books are the embalmed spirits of the immortals. I like to picture myself as visiting, during the here or the hereafter, with some of these master spirits. How I would love to look upon the perfect work of that great architect, John Ruskin, building in that immortal city "temples not made by hands, wherein all art, literature, labors, domestic affection and citizens' duties will be joined to increase into magnificent harmony." I should like to be attending that great university which Cardinal Newman is evolving, "Where anyone can, without interruption, find philosophical repose, which can only be found in the conscious enjoyment of large intellectual processes." How these old masters juggled those four-syllable words into place is a mystery to one who lives in this almost inarticulate age! And the manner in which they braved persecution with their new creative ideas should shame us who in a free world still have no worthwhile opinions.

One can't just be satisfied to sit in ignorance and await a resurrection to change them in the "twinkling of an eye" to someone all-wise. I cannot believe that even in death God will make us into something we are not. I am like the late Justice Holmes, who when he began studying Greek at eighty, said: "I am studying for eternity."

So I am enjoying life with my classical friends as one does fine guests at dinner. I am one with Matthew Arnold when he said, "Even if good literature entirely lost currency with the world, it would be abundantly worth while enjoying it by one's self."

Now I know my wedding gift was one of "The Gifts of the Magi"—as all true gifts of love are. Life has expanded in our happy home, and our spirits have grown to recognize more and more eternal values and a kinship with all mankind.

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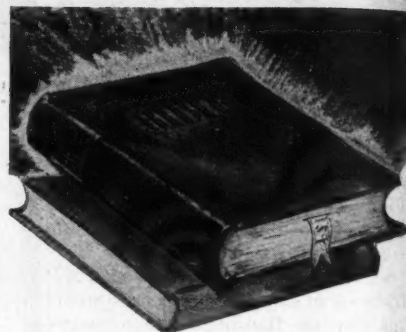
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FICTION and RELIGION

By Irving Harlow Hart



THE novel may be considered to have had its beginning in English literature with the publication by Caxton of Malory's "Morte d'Arthur" in 1485. This group of legends centers about the search for the Holy Grail and expresses the spirit of medieval Christianity as found in the first article

of the Oath of Chivalry: "To fear and reverence and serve God religiously, and to die rather than to renounce Christianity." The pattern of emphasis thus set at the dawn of English literature has continued to be a definite factor in determining the public taste for prose fiction.

The publication of John Bunyan's "Pilgrim's Progress" in 1678 gave us the first extended and connected story in our language. This great allegory was consciously designed by its preacher-author "to make truth clear and goodness attractive," and is the first book in English literature which became popular in the strict meaning of the word.

Almost a century later, in 1766, Goldsmith's "The Vicar of Wakefield" appeared and gained an almost immediate popularity, which has continued down to the present day.

During the first two centuries of English civilization in America and for many years thereafter, there was a marked prejudice against prose fiction, inherited from the Puritans of New England. One of the first attempted inroads upon this prejudice was made by a New Hampshire clergyman, Jeremy Belknap, the author of "The Foresters," an allegory on the British colonies in America, published in 1792.

With the possible exception of John P. Kennedy's "Rob of the Bowl" (1838), involving the struggle for religious freedom between Catholics and Protestants in Colonial Maryland, no other widely read religious novel of American authorship appeared until 1850 when Hawthorne's "The Scarlet Letter," a story of the price exacted for sin in Puritan New England, was published.

The first American author of religious novels who became outstandingly popular was E. P. Roe. This Presbyterian clergyman secured an immediate hold upon the reading public both in England and America and became the most widely read author of fiction of his day. Through his long series of novels with their strong moral and religious purpose and through his identification with the clergy, Roe did much to break down the last barriers of Puritan prejudice against fiction reading.

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In 1880 "Ben Hur, a Tale of the Christ" was published. There was nothing in the background of the life of the author to give promise of success as a writer of fiction. General Lew Wallace was an Indiana country lawyer who had served with distinction as an officer in the Mexican and the Civil Wars, and later as United States Minister to Mexico and Turkey. "Ben Hur," his second novel, captured the imagination of the readers of his day and became one of the most popular works of fiction, perhaps the most popular, since "Uncle Tom's Cabin."

Since the beginning, by the *Bookman* magazine in 1895, of the publication of monthly lists of "bestsellers," detailed information has been available as to the fiction preferences of American readers. An examination of the annual summary lists of the bestsellers from 1895 to the present time reveals the fact that novels with a religious theme are perennially popular, and that the list of preachers who have chosen the novel as a medium of appeal to the larger circle of readers in place of the smaller one of listeners is a relatively long one. This list includes such names as John Watson (Ian MacLaren), Charles W. Gordon (Ralph Connor), Henry Van Dyke, Thomas Dixon, Harold Bell Wright, Basil King, Robert Keable, Charles M. Sheldon and Lloyd C. Douglas.

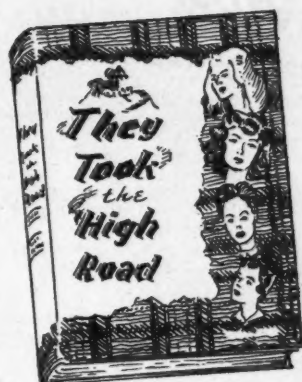
More than fifty novels ranking relatively high in the lists of bestsellers in the last half-century clearly owe their popularity in part at least to a religious theme or a spiritual quality.

James M. Barrie's "The Little Minister" (published in England in 1891) followed his earlier sketches of life in a Scottish village and soon became popular in the United States, initiating a vogue which reached its height with the publication in 1895 of Ian MacLaren's "Beside the Bonnie Brier Bush," a series of moving stories of life and people in a Highland village to whom religion was a part of the fabric of their daily lives.

The following year, Sienkiewicz's "Quo Vadis" was published and at once assumed a place at the head of the best-seller lists, a position which it held continuously for almost two years, a record not exceeded until the appearance of Pearl Buck's "The Good Earth" in 1931.

Harold Bell Wright's "The Shepherd of the Hills" (1907) introduced American fiction readers to an author who was for the next twenty years to challenge all other writers of fiction to first place in popularity.

The first novel centering around the Church as a dynamic social force was Charles M. Sheldon's "In His Steps" (1896), published and republished in countless editions all over the world, until its total sales came to exceed those of any other book of fiction.



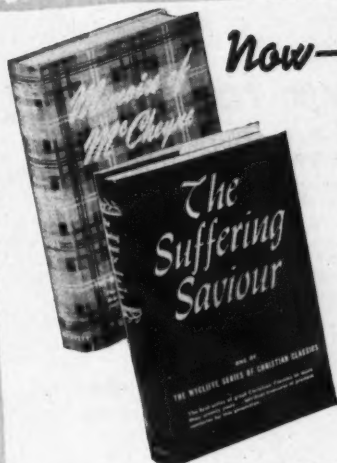
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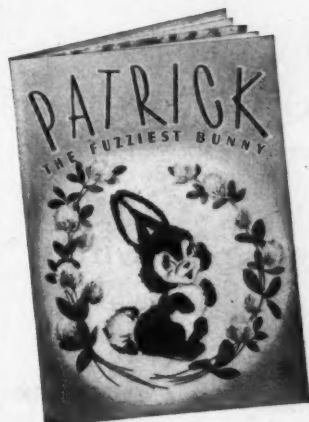


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Another novel with the social-religious theme was Churchill's "The Inside of the Cup" (1913). The pastor of a wealthy city church fights the opposition of the orthodox leaders and financial supporters of his congregation to make his church actually serve the interests of its community.

The first World War brought out a number of soul-searching novels concerned with the spiritual struggle of men of religion to reconcile this Armageddon with the ideals of Christianity. No one of these gained a large enough circle of readers to make it a bestseller, unless one accepts Wells' "Mr. Britling Sees It Through" (1916) as a religious novel. "Mr. Britling" is rather philosophical than religious, although its spiritual quality is undeniable. The aftermath of the war with its atmosphere of disillusionment found expression in many popular novels, at least one of which may be classified as religious: Keable's "Simon Called Peter" (1922).

To the category of man's search for his own soul, belong Hilton's "The Lost Horizon" (1934) and Maugham's "The Razor's Edge" (1944). Sholem Asch's "The Nazarene" (1939) and "The Apostle" (1943) suggest comparison with "Ben Hur" and "Quo Vadis." Thomas Mann's fictional re-creation of the life of Joseph of Egypt in five volumes, published between 1934 and 1944, is a philosophical reconsideration and re-evaluation of the characters and events of the Bible story by one of the great masters of literature.

The period of World War II has seen three religious novels successively assume first rank in the best-seller lists. A. J. Cronin's "The Keys of the Kingdom" (1941), Franz Werfel's "The Song of Bernadette" (1942) and Lloyd Douglas's "The Robe" (1943). No other period in our literary history has witnessed such a phenomenon.

Close to "The Robe" in popularity are the novels of preacher-author J. R. Perkins: "The Emperor's Physician" (1944) and "Antioch Actress" (1946). The ever-popular Sholem Asch found an enthusiastic Christian-Jewish audience for his "East River" (1946) and James Street, ex-Baptist preacher, got into the best-seller listing with "The Gauntlet," in 1945. The inexhaustible C. S. Lewis of "Screwtape Letters" went on to, new laurels with "That Hideous Strength" (1946) and his latest, "Miracles" (1947). The last five years were fine years for religious fiction.

It is evident that from the beginnings of English fiction, the religious novel has been an abiding source of inspiration and interest to an unnumbered mass of readers, and this is not strange since mankind has been and is vitally interested in the search for and the interpretation of the spiritual essence of being.



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ture. Our children must carry on.

So, in this year of crisis, a special responsibility rests upon those who give books to growing children, a responsibility to provide books on which they can grow. It is a year in which many are taking more thought than usual in the buying of new books for boys and girls, if only for financial reasons; through no fault of those who publish or sell them, their cost is greater. In one respect this may be a good thing; it will be if it makes us look at more than the colored jacket of a book before putting it on a Christmas list for John or Jane.

The sensible parent of 1947 regards a child's book in the light of an investment, knowing that nothing he gets at Christmas will produce a greater long-term return than the right book for that child—a book which, while making the child happy, may also make him stronger, wiser, better.

There is among such books this year a breadth of choice that makes the privilege of previewing them at once an adventure and an exhilaration. Reading them all in advance, sometimes so far before they appear that they come to the reviewer in those shiny, slippery ribbons of print known as galley proofs, one naturally notes what effect a story, a biography, a glimpse of the past or a vision of fantasy is likely to have upon the makeup and memory of a child who will read it this year.

It need not—indeed it *must* not—"preach." The didactic died hard, but it long since drew its last breath in real children's literature. Just as religious education in the home goes on less through what the parents say about religion than what the home atmosphere shows they are doing about it, so the character-building value of a story for—let us say—ten-year-olds depends less on telling a boy what he should do than in showing him the right thing being done in such a way that he thrills to the deed, remembers it and hopes to rise to it.

There is, for instance, among the season's stories for this time of life one in which an American boy, on his way to school in a ship that sinks in the night, squeezes through a porthole, swims to the exhaustion point, and regains consciousness on a desolate shore in Baja, California, watched by two Mexicans of his own age, a brother and sister on their way to find a grandmother many miles distant. The three have only what they stand up in; their only map is an unknown coastline; they must live off the country without sight of man. Against all this, the combined resourcefulness and instinctive courage of a young schoolboy and a fisherman's unlettered children make their way, and take a reader along with them. And when they win through, the reader feels like cheering and thinks: "What boys have done, boys can do." Nobody has

mentioned courage or resourcefulness by name, but he has seen them triumph in action—and, in the days ahead, American boys will need plenty of courage and resourcefulness.

You can watch these qualities in story after story this year. In one they bring a family of migrant workers, picking crops from the Deep South to New Jersey and back to Alabama, from hopelessness to eager expectation, from the darkening prospects of a share-cropper to the dawning promise of a home with a little patch of ground. A child who takes comfort for granted can watch with fascinated eyes the development of character under such conditions in what was (in the book's first sentence) a frightened, defiant child, and who has become before its last sentence a self-reliant, helpful little human being.

The adventures in another story are those of an honest, sensitive little girl setting out from the orphanage that has been her only home; on one of those exploratory visits that may lead to adoption and certainly call for fortitude and self-control.

In another the story takes from the actual experience of a Danish family settling here because they preferred freedom to financial security the way in which their growing daughter, offered the same choice, makes the same decision. In another, a tumultuous mystery-adventure story in the jungle of New Guinea, a boy learns that, in the author's own phrase, "courage can be as contagious as fear."

It is not in fiction alone that children can see in action traits that they will need themselves and that the world will need more than ever in the immediate future. You can find plenty of this nutriment in the biographies written for them, especially if you bear this quality in mind in choosing among them.

You can give a boy a biography that shows him how much money a man made for himself by his work, or what fame it brought him, or one that shows, like the lines of George Washington Carver or Alexander Graham Bell, how much he and his work gave the world—and I know which one will kindle his admiration more at the time and do him more good in the time to come.

You can choose, among "career stories" that give the early teens a taste of the future and how people get on in the world, those that, while doing so, show them also what this way of earning can do and is doing for life itself—as in one of the season's books in which four high school seniors, drifting into teaching largely because it seems the simplest, surest thing they can do—especially for a short time—examine the actual workings of the American public school system as it is today and find that teaching as a profession offers deeper, broader and far more varied possibilities for the enrichment of their own lives and the life of

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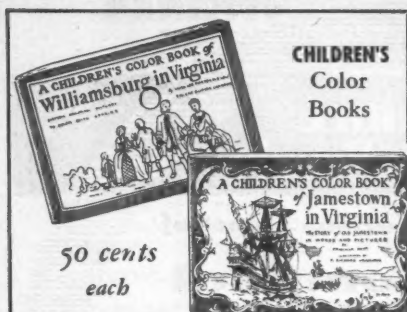
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But the right book, coming at the right time, can inspire; it can stimulate; it can often console and compensate; it can reinforce what a child has, and help him to develop what he needs. The books he will best remember years from now, in that future to which he is so important, will be those that fired a spark within him and fed the flame.

It seems to me, therefore, that in the first place we have not only the duty but the right to ask of a child's book that it give him something real, something on which he can grow. One is reminded of that scene in a play that once swept around the world, "The Blue Bird," in which the guardian of the future examines the luggage of the babies about to be born, as the little travellers set out for the great adventure of life and the needs and demands of this world. "What have you in your bags? What have you to declare?" he asks, and ob-

jects only when the bag holds nothing. Prepare something each one must, or it can't go.

It seems to me that in the same way, and on the same basis, we can interrogate the books for children that come from the press this year. The first requirement we should make of them is that they should not be empty.

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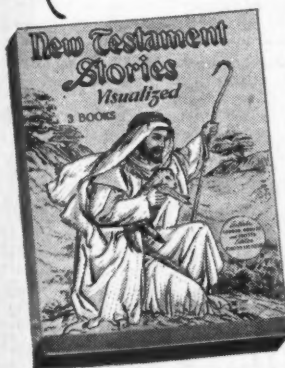
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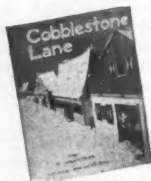


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Burton Stevenson at work on his compilation of Bible quotations.

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Burton Stevenson ought to know. In 1912 on a publisher's dare he brought out "The Home Book of Verse." Today, after thirty-five years, that book still sells well over a thousand copies a year, at \$17.50 for two volumes of over 4,000 pages.

He also compiled the "Home Book of Quotations," another success.

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By FRED B. BARTON

or as soon as paper is available, is a monumental dictionary of "Proverbs, Maxims and Familiar Phrases." On it Stevenson worked for ten years. War interrupted the typesetting, and most of the compositors who could set Greek went into the Army. Stevenson's chore was made the harder because wrong punctuation marks got into the galleys and much of the Greek had to be reset. He read proof with a magnifying glass. (The index alone for that volume filled twenty-eight drawers containing 3,000 3x5 cards each.)

He really started his Bible book a dozen years ago—before he began the "Proverbs, Maxims and Familiar Phrases," but laid it aside when that important task came along.

"I confess I wasn't very keen to take it up again," he says honestly. "But as I have got into it, I have become more and more enthused. It seems to me to be a wonderful opportunity to do a bang-up job, and one that is badly needed."

"While I was in New York," he explains, "I went over the collection of books of Bible quotations in the Public Library there. It is really pitiful, most of them being compiled by superannuated clergymen or the members of some missionary society, and almost valueless."

Bible quotations books have the uniform failing of being arranged by *books*, rather than by subject. That makes for jerky reading. The person who has never become interested in the Bible isn't likely to find the usual book of Bible quotations interesting either.

"I am arranging my book by subject," Stevenson tells you. "Look up Forgiveness, and you see what every Bible writer from Moses to David to Paul said on the subject. Look up Patriotism, or Love, or Divinity, or Heaven, or Motherhood, and you get

the whole story. This is the only way, I think, to handle quotations.

"I'm going to make it much more than just a book of quotations," he goes on. "I want to contrast the Old and New Testament treatments of the same subject. I want to give a summary of the great Bible stories. Also, explain the difficult allusions, perhaps show where Jesus got His proverbs and so on."

Everybody borrows. Shakespeare borrowed: from contemporary fables, from current literature and folk-lore; he borrowed even from the Bible. (In "the Merchant of Venice" he has Gratiano exclaim "A second Daniel . . ." referring of course to Portia's masterly handling of the pound of flesh controversy.)

Bible writers even borrowed from each other. It knits the whole thing together and makes it freshly interesting when you see how a vivid bit of phrasing or a telling bit of thought cropped up repeatedly, often in the same language. Stevenson, now reading the Bible earnestly—for at least the fourth time—is steamed up with enthusiasm. His enthusiasm is all the more refreshing because it is so well informed.

"There isn't any better reading anywhere than the Bible," he says. "As a writer, I've got to admire the language—the way things are said. Then I admire its wisdom. The best statement of ethics ever formulated is the Sermon on the Mount, which I shall include entire.

"The King James Version, which dates from about 1610, is to my mind by far the best," he says. "It was done by a committee of scholars and divines, and they did a magnificent job. People have complained now and then that the King James Version is not a literal translation of the Hebrew, so you have various modern renderings. But I doubt if they will ever win the public's favor."

While far from claiming to be an authority, he has made some discoveries. He thinks that manna was probably some kind of mushroom. It was white, it grew overnight, and if kept it became wormy.

"Matthew seems to me the most authentic of the gospel stories, as well as the most interesting," he says. "It is the only one which contains the Sermon on the Mount. According to Luke, the Sermon on the Mount is a collection of sayings which were uttered at different times; at least Luke used them in different contexts. Luke, by the way, seems to have been the best educated of the disciples. He is said to have been a physician and a painter. But he says himself, right at the beginning of his gospel, that he was not an eyewitness of the events he describes, but got the story 'from eyewitnesses and ministers of the Word.'"

Do you wonder how a book of Bible

quotations is put together?

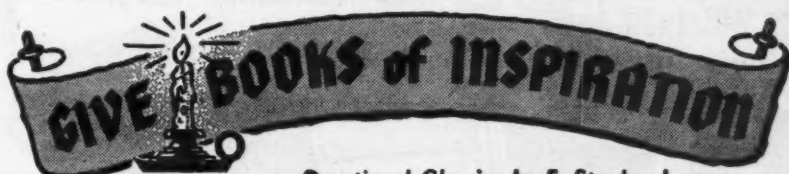
The job starts by pasting the pages of the Bible on separate numbered sheets. Obviously, since the Bible is printed on both sides of a page, this calls for cutting up two complete copies of The Book.

Then Stevenson reads through these sheets, word by word, line by line. Where a phrase has a ring to it, he couples it inside parentheses, and then marks a key word in the margin. Then he types (long quotes are clipped and pasted) these items onto 3x5 slips, each slip carrying its index card. Every quote, of course, carries its book, chapter and verse. (Burton Stevenson fights a ceaseless one-man crusade against use

of the lazy term "Ibid.," short for "ibidem," which is Latin for "the same." "Ibid" to him is the curse of inferior and inadequate quote books.)

Of course, this is just the start. It is followed by months of detailed work: copying, verifying, collating, checking accent marks on Greek phrases (he used the Greek New Testament he bought in Princeton as a freshman in 1891).

Back in 1847 an American inventor named Samuel F. B. Morse devised the magnetic telegraph and, after some difficulties, set up a trial line between Baltimore and Washington, D. C. It was patently a moment of deep drama, a moment for history—an event for pos-



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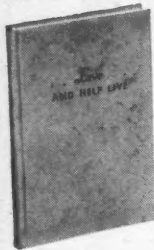
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terity. Mr. Morse, a man of strong religious feelings, ticked off a brief but pregnant message: "What hath God wrought?"

Perhaps you thought this an impromptu utterance on the part of Mr. Morse. So did Burton Stevenson. He was surprised, on a recent re-reading of the Old Testament, to find those actual words. The verse is Numbers 23:23 and you can find it in your own Bible.

Stevenson sometimes wonders if anyone is ever likely to pump the Bible dry of possibilities and surprises.

I INTERVIEWED him during two stimulating days, sitting in his book-lined study and marvelling at the ease with which he could flip the pages of, say, Byron to find a reference to Joseph in Egypt, or locate any other pertinent fact or phrase that came to mind during our hours-long conversations.

At one point he spared my miserable scrawl and turned to his faithful typewriter to click off a two-page memorandum with fingers habituated to accuracy by a long lifetime of careful typing.

"We say 'As old as Methuselah, as wise as Solomon, as meek as Moses, as patient as Job.' Judas has become the world-wide prototype of a man who betrays his friends and benefactors; we say, 'She is a regular Delilah,' to designate a designing woman, and 'She is another Jezebel,' to indicate a wicked one. We speak of 'doubting Thomases,' of Samsons to indicate strong men and Goliaths to indicate big ones. David and Jonathan personify devoted friendship. A Magdalene is a loose woman, repentant or not.

"Then too," he typed, skimming through a drawerful of slips to verify his Bible verses, "the Bible gives us such phrases as 'Bone of my bone, and flesh of my flesh' (Genesis 2:23); 'In the sweat of thy face shalt thou eat bread' (Genesis 3:19); 'Dust thou art, and unto dust shalt thou return' (Genesis 3:19); 'Am I my brother's keeper?' (Genesis 4:9)—and so on.

"Here are more Bible quotes familiar to everybody who does any reading at all:

A still small voice. • A cloud no bigger than a man's hand. • Set thine house in order. • All that a man hath will he give for his life. • To escape with the skin of one's teeth. • O that mine adversary had written a book. • To keep one as the apple of the eye.

All men are liars. • Fearfully and wonderfully made. • Hope deferred maketh the heart sick. • A merry heart maketh a cheerful countenance. • Eat, drink and be merry. • We spend our days as a tale that is told. • They that go down to the sea in ships.

Strain at a gnat and swallow a camel. • Whited sepulchres. • Wars and rumors of wars. • The end is not yet. • The

potter's field, to bury strangers in. • Clothed, and in his right mind. • The powers that be. • Let all things be done decently and in order. • In the twinkling of an eye.

Filthy lucre. • The love of money is the root of all evil. • Unto the pure all things are pure. • Bowels of compassion. • A cloud of witnesses. • We brought nothing into this world; and it is certain we can carry nothing out.

"Ever get tired of your work?" I asked Burton Stevenson.

"Sometimes," he admitted promptly. "There is lots of drudgery to it. But I am grateful for my work. It keeps me busy and cheerful. I have been living in an ivory tower, removed from most of the worries and cares of the world."

He quoted Emerson: "The most fortunate thing that can happen to a man is to earn his living by doing work he loves to do." Then, anxious to get the phrasing exact, he looked it up (it's in Emerson's "Conduct of Life"): "The high prize of life, the crowning fortune of a man, is to be born with a bias in some pursuit which finds him in employment and happiness."

MANY ALLEGED Christians have only a vague conception of what religion means to them. Not many Protestants have a clear-cut idea of what they are going to look for in the life hereafter. ("I don't want to sit on a cloud and strum a harp through eternity," complains an irreligious friend of mine. Well, who does?)

Here now is a man who has read the Bible, not once but several times. And the Koran, which is the sacred book of the Mohammedans. And the writings of Confucius. And the Talmud of the Jews. And the wise sayings of Aristotle and Plato and Seneca and Erasmus and Luther, plus the thinkings of Marcus Aurelius, and St. Augustine, and John Wesley, and many others. Philosophers, preachers, poets—he has lived with them. Everything that is thoughtful and beautiful has come within his ken.

And the substance of it all? Stevenson has a faith which is deep-rooted and sweet; a faith which is calm and confident and convincing. A faith that keeps him healthy and serene and contented—as contented, that is, as any intelligent man can be in the world as it is today.

He was baptized a Presbyterian and raised a Methodist. At one time he taught a Sunday-school class. But he seems to have got beyond the need of formal religion.

He believes in the survival of the spirit (which is his phrase for the immortality of the soul). If he ever thinks of dying and of what is going to happen beyond the grave, he recalls someone's reassuring couplet:

*Our exit from this world is nobody knows where,
But if we do well here, we shall do well there.*

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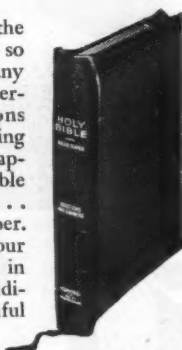
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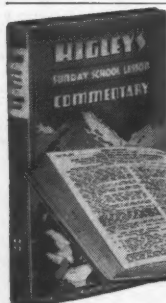


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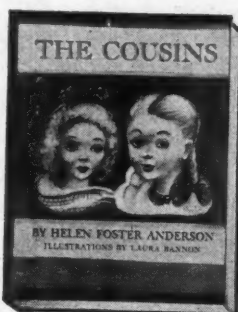
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RELIGION IN THE U. S. A.

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BY JOHN GUNTHER



The Mormons: Good Mormons do not smoke, nor do they drink alcohol, tea or coffee. The legend that spices, mustard, pepper and similar stimulants are also barred is, however, groundless. A borderline case is Coca-Cola. There is a perfectly good historical and theological reason for Mormon abstinences. The prophet Joseph Smith, founder of the sect, believed that the use of drugs shortened life. And Mormons, who are astonishingly long-lived anyway, want to keep on living just as long as possible; moreover when they enter the life after "death" (Mormons don't "die") they spend eternity in the same body they wore on earth. Thus, it is simple prudence to take care of it.

Mormons seldom call themselves Mormons; the phrase Latter Day Saints is much more common. Mormons and Gentiles mix with perfect freedom in business affairs and, to an extent, socially. Intermarriage is still comparatively rare, but a Mormon boy may free-

ly "go with" a Gentile girl, or vice versa. Incidentally, Jews in Utah, being non-Mormon, are sometimes theoretically subject to classification as Gentiles, which gave rise to the well-known remark that "Utah is the only place in the world where Jews are Gentiles." Anybody may visit the Mormon Tabernacle in Salt Lake City, but no Gentile may enter the Temple next door; in fact, only certain categories of the Mormons themselves, those who have been "endowed," or are about to be, may do so. The Mormon Church is thus the only one in the world in which worshippers, unless of a special class, may not enter the chief cathedral of the faith.

A vast lot of nonsense has been written about (Mormon) polygamy. A case may well be made that . . . it contributed greatly to the sternly moral standards and high level of citizenship that prevails in Utah today. It made adultery unnecessary, and juvenile delinquency was practically unknown. Also, quite seriously, the position of marriage was often bettered by plural marriage rather than the opposite. For one thing, it meant that almost all women had a chance to marry; there was very little old-maidism among the Mormons. For another, women had a wide latitude in the choice of husbands. Finally, polygamy protected the women economically, since only the more courageous and capable men, with considerable earning power, could afford more than one wife.

As a matter of fact, less than 3 percent of all male believers were practicing polygamy when the practice ceased. Deep in their hearts, some few Mormons still believe in polygamy, and would secretly like to see it reinstated. They are nevertheless punctilious in obeying the law, and any polygamist who comes to light is ruthlessly excommunicated.

The Mormon community with so much at stake . . . is hanging tenaciously onto the unique preserve it created. But the astringent winds of a new world, which bewilder the older believers, are beating mercilessly at the pillar they drove into the desert.

The Baptists: There are 15,062 churches in Texas, representing not less than 45 major and 87 minor denominations. The preponderant sect is of course Baptist, since the Lone Star State is the "Baptist Empire."

There are several reasons for this; for one thing the Baptists got in on the ground floor, along with the earliest pioneers and settlers; for another they were not content merely to be pastors,

but went all over the state to build a serious institutional life, planting colleges and seminaries in strategic areas. They concentrated their financial power shrewdly, with the Baptist Foundation in Dallas as a repository for all endowment funds; purely for its own Texas schools and hospitals, its budget in 1945 was more than \$3,000,000.

It would be difficult to estimate the extent of Baptist political influence. In a way the sect dominates Texas; yet there is no formal Baptist lobby. The church has no single outstanding leader, though men like Pat Neff and a prominent rancher named Kokernot certainly have wide influence.

Baptist power resides in a kind of tie-up between church, schools and industry. Make a list of the fifty leading directors of various Baptist institutions, like Baylor or the hospital in Dallas; many of the fifty will turn out to be directors of big Texas corporations, and they constitute a kind of fluid ecclesiastical-big-business machine.

The Amish: The Amish smoke but do not drink, and they are liable to excommunication if they marry outside the sect. No Amish may, except in cases of *force majeure*, sleep outside his home; and domestic servants are called "livers." It is an odd experience to hear one Amish say to another, "Is your liver in or out?"

Mennonites may have telephones—but I talked to one leader of the faith who told me how for years his father had resisted installing one—and freely drive in automobiles, but in theory at least no Amish may own or use any mechanical contrivance, not even radios or vacuum cleaners. The Amish can use buggies to move about in, but these must be open, and dashboards and whipsockets are forbidden.

They are not supposed to read anything whatever except the Bible or Bible stories. They do not vote or participate in any way in civic affairs. The House Amish (who worship in their own homes) do not use electricity, and their children may not even play with manufactured dolls. They do, however, use water pumped from wells, and in some other respects the purity of their non-mechanical isolation is breaking down.

Roman Catholics: This nation derives much of its strength from the Puritan tradition, and in America there are 24,402,124 Roman Catholics. But for every three marriages in 1946, there was one divorce. . . . Nowhere else in the United States does a single community dominate a metropolis in quite the same manner that the Irish Catholics dominate Boston. No Anglo-Saxon could ever conceivably be its mayor, and Boston is probably the only city in America where, in order to have a frank political talk with anybody,

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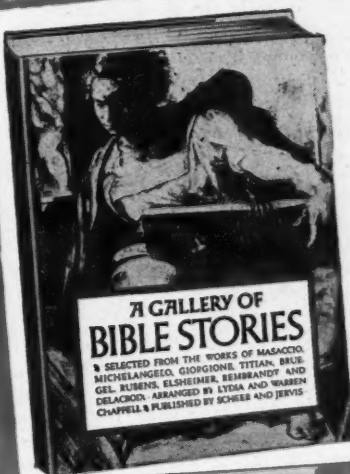
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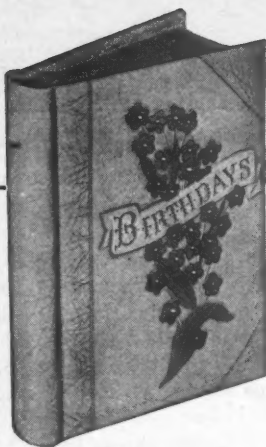
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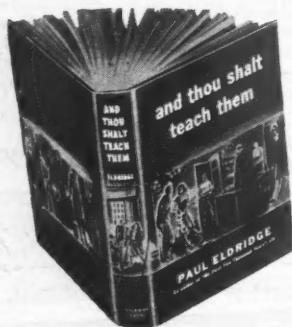
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you have to begin with the question, "Are you a Catholic?"

Yet, for all their immense power, the Irish-born and the second generation Irish do not play much of a role in non-political affairs. They "penetrate without controlling," I heard it said; they are a kind of minority—except in political offices—although a majority. They have entered all fields, but they don't quite "take them over." For instance, only one small Boston bank is Irish-owned, and only four of the thirty directors of the Chamber of Commerce are of Irish descent. There are few dominating Irish figures in law, medicine or finance, and none of the big department stores are Irish-controlled; not a single Irishman is an officer, a committee chairman, or a member of the executive committee of the New England Council.

Tennessee: No man can hold office in Tennessee unless he believes in God, by state law. . . .

Jews: The situation of the Jews in the Middle West, especially rich Jews, is peculiar. The plain fact of the matter is that they are, in effect, segregated. Near the University of Chicago when I went there, a handsome, dignified, stately residential district existed that was almost as Jewish as Tel Aviv; here lived—and pursued very useful lives—a cluster of Rosenwalds, Adlers and so on, almost as dynastically interlocked as the Hapsburgs. In Chicago certainly, and in other big Middle Western cities to an extent, the Jews who could afford it were driven by *goy* prejudices and discriminations not only to establish their own clubs of various sorts (downtown and country) schools, kindergartens, and college fraternities, but even neighborhoods. There is, however, so far as I know, no exclusively Jewish university, as Notre Dame in Indiana is a Catholic university. . . .

Quakers: Quakers still maintain unchanged a good many of their original characteristics, though of course they no longer wear broad-brimmed hats or otherwise dress differently from their neighbors. Alcohol and tobacco are in theory prohibited, and good Quakers say "thee" and "thou." There is no tithe, as in the Mormon church, and no collections; the ministry is unpaid, and all financial support comes from voluntary contributions. The meeting-houses have no altar or formal service, and the organization is democratic to an extreme degree. For instance, the faith has no official head, and issues are settled by discussion and compromise, never by formal vote or even by raising of hands. A subject will be aired, pro and con; nothing is accepted save by unanimous consent. This makes progress sure, if slow.

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**GOOD-NIGHT, SWEETHEART
(Continued from page 23)**

to lodge a migrant squirrel. But Uncle Everett underestimated his nephew's ingenuity. Within a week William had found new quarters. Thereafter he saw Uncle Everett only when they met by accident on the street.

On one such occasion Uncle Everett seized William by an arm. "Where," he demanded, "are you living?"

"I don't have to tell you," William said, "but I might be living with Jeremiah Stonely."

"That thief!" Jeremiah Stonely was a political rival to whom Uncle Everett had not spoken in eleven years. "I won't allow it!"

"Then sign the petition."

Uncle Everett walked away in a huff.

WILLIAM was not living with Jeremiah Stonely, but by hinting along those lines he hoped to keep his uncle from snooping. No one else in town knew that he had forsaken his uncle's roof. Where he was living was a secret that had to be warily guarded, lest he find himself walking the streets.

He was living at the Medney Theater.

Light-housekeeping in a moving-picture theater was not so bad, at that. The theater was small, and William was not uncomfortable. The only really irksome feature was the hours. He had to start for bed by ten o'clock, and that, to a young man in love, was a decided handicap. Explaining it to Mary Brown had required careful forethought.

"If I don't get lots of sleep," William told Mary Brown, "the bu-bu comes back."

"The what?" said Mary, crinkling her mulberry-colored eyes.

"The bu-bu. It's a kind of fever some of us got on Iwo from inhaling sulphur fumes. For a while we have to be careful. The medics warned us."

"Oh," said Mary.

"It isn't contagious," William hastened to add.

Mary Brown proved, by snuggling deeper into his arms and lifting her lips for a kiss, that she believed him—or didn't care. After that she almost never complained at being taken home early.

But it bothered William. He loved Mary Brown dearly and intended someday to ask her to marry him—if he could work up courage enough. He considered every hour away from her a criminal waste. The early-to-bed routine was maddening, especially on moonlight nights, and he hated his uncle for having made it necessary.

William had to be at the theater by ten o'clock because the show ended at eleven, and ten was the latest he dared appear at the box office to buy a ticket. Even that would have been risky, night

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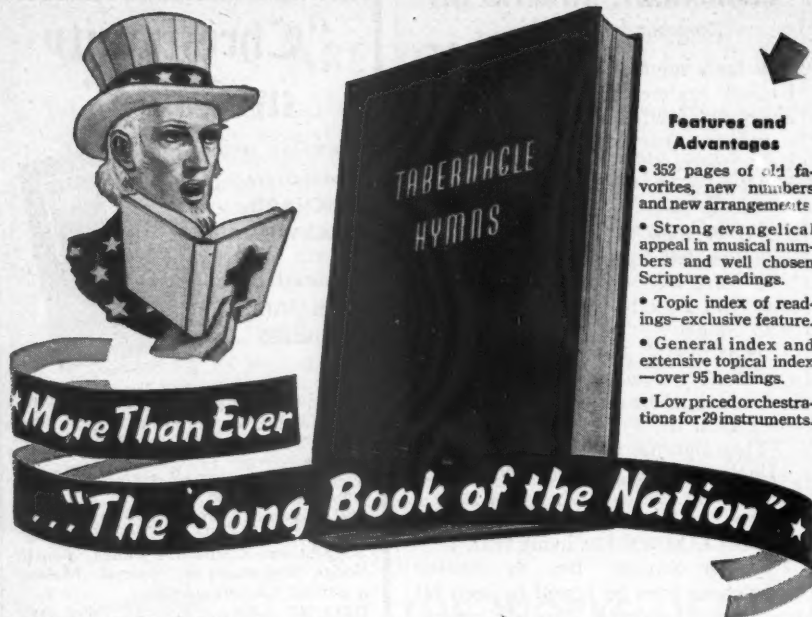
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after night, except that the matronly woman who sold tickets was invariably very sleepy at that hour and usually thrust the bit of cardboard at him in a kind of stupor.

Handing the ticket to the man who collected them was not so dangerous. He stood in semi-gloom and never once, to William's knowledge, had he lifted his bored gaze above the level of a customer's out-thrust hand. He probably counted theater customers in his sleep, the way some people count sheep.

Once inside, William followed a carefully planned routine. Seats were always available that late in the evening—single ones, at any rate—and so he took one on an aisle, if possible, and watched the picture until ten minutes to eleven. Sometimes he watched, instead—with more interest—romantic couples who sat with their hands clasped and their heads together; and at such times he thought about Mary Brown and felt lonely. At ten of eleven he went downstairs to the lounge.

By eleven the theater was empty and old Andy Fennelly, who did the chores, was busy sweeping up. William had to be alert, then, for the moment when Andy would limp down the stairs with his dust-pan and broom. But hiding was not difficult. There was a closet filled with fire-buckets under the stairs, and Andy Fennelly was sixty-four years old, slightly deaf, and anxious to get home to bed.

By midnight at the very latest Andy had locked up and departed. William could relax then. The lounge boasted two comfortable chairs, a leather-upholstered couch and a table. William usually sat in one of the chairs for a while and thought of Mary Brown. Also of the future.

HE had a bright future, he felt. His job in Eben Brown's sporting-goods store—Eben was Mary's father—was perfect. What young man wouldn't like to be surrounded all day long by fishing rods, footballs and shotguns? Moreover, he was no longer a mere clerk. He was assistant manager. Eben liked him. Mary liked him. Medney, in spite of Uncle Everett, was a beautiful place to live.

He worried though, sometimes. Perhaps it wasn't enough just to be living apart from Uncle Everett. Perhaps he ought to be doing something more definite for the GI's and their wives and kids who would be coming to the University. At times his conscience troubled him so much that he tossed and turned all night long on the leather couch; and once, getting to sleep very late, he overslept and was actually seen leaving the side door of the theater by a couple of school-teachers on their way to work. Nothing happened though. They didn't report him.

Everything was lovely until one evening Mary Brown decided she did not want to go for a ride. She said so at the curb in front of her house, with her hand on the car door. "I'm sick of just riding around," she said. "I want to go to the movies."

"B-but," said William helplessly, "it's a beautiful night for a ride! There's going to be a full moon!"

Mary Brown was determined. To prove it she stamped her foot.

"And it's revival night at the theater," William groaned. "Two ancient pictures—good grief!"

Miss Brown stamped her other foot. "And—and I had a spell of the bu-bu only last night," William said desperately.

Mary marched toward the porch steps.

William sent a frantic glance at the sky and decided he could sleep in the park. It wasn't going to rain. He caught her at the foot of the steps. "All right," he sighed. "We'll go to the movies."

"Thank you," Mary Brown said, and smiled at him. A lovely smile. She was a lovely girl. "And when we've been to the movies, you'll see why I insisted."

"Huh?"

"I mean, I hope you will."

They went to the movies, and William tried not to squirm. The very idea of seeking *entertainment* in such a place appalled him, but he mustn't show it. He sat through "Let's Hold Hearts," a B-picture about a boy and a girl who wound up getting married, and through "Day of Reckoning," a very old A-picture concerned mostly with politics, and then he and Mary had coffee and a snack at Mason's Deluxe Diner and went home. Mary was unusually quiet until they turned into her street.

"Well," she said then, "did you like the movies, William?"

"Uh?" said William. "Oh, sure."

"How very nice," Mary said to the windshield, not looking at him.

William did not even hear that remark. He too was looking at the windshield. Drops of rain splashed on it. Now I've done it, William thought miserably. I'll have to sleep in the car.

Mary Brown misinterpreted his silence and angrily tossed her pretty head. "If it's all the same to you, William Denny," she said, "I think I prefer to stay home tomorrow night."

"Huh?"

"To say the least, I'm disappointed. And another thing, William Denny," she went on, switching to a subject which obviously had not just entered her mind, "a lot of nice people in this town think your Uncle Everett is being positively horrid about that university petition. I should think you'd do something, living right under his roof and all! I hate complacency!"

They were at the curb in front of her house when Mary Brown said that,



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and William turned a stricken face to her. "Now, Mary, listen," he begged. But she wouldn't listen. She slammed the car door with such violence that William only just saved his fingers. She stormed into the house without even saying good-night.

William glumly drove across town, wondering where was the best place to park his car and sleep in it.

No place was much good when the rain came down in earnest. The car was a very old one. Its windows leaked and its roof was a cousin to a sieve. By one o'clock, on a side street near the theater, William had sneezed so much that he began to wonder if bu-bu fever mightn't be something more than a joke after all. By two he could stand it no longer. After a preliminary glance up and down the dark street, he got out of the car and began walking.

The theater, of course, was locked. Even the side door, by which William customarily made his way out of the place after his morning shave, was equipped with a lock that snapped shut when the door was closed. There was a window in the lounge, though, that could be opened, William believed, with a pen-knife. At least the catch was loose—as he knew from having wedged bits of paper under it on windy nights to keep it from rattling.

On his knees in the rain, feeling like a thief, he worked at the window until it opened. Then with a sigh of thanksgiving he squirmed through and dropped on the floor beneath.

He fell smack into a circle of humanity formed by Andy Fennelly and two policemen, and all three of them jumped on him.

When they had finished subduing him—which was not difficult—William sat up and held his aching head. "It's all right," he groaned. "I'm not a thief. I live here."

"Sufferin' snakes!" one of the policemen gasped. "It's Everett Denny's nephew!" He backed away, shaking his head. Obviously he was not happy with his discovery.

"I don't care who it is," Andy Fennelly said. "You take him on down to the station and lock him up."

"B-but—"

"Don't 'but' me!" Andy shouted. "I know the law!"

Both servants of the law looked unhappy then, but William helped them out by getting to his feet and telling them to go ahead and take him to the station.

The officers sighed dismally and led him outside to a police car. They knew his uncle's temper. They knew his uncle was going to be mayor. One of them, turning to William, said plaintively, "Why? Why did you have to be hanging around the theater?"

"You answer one," retorted William. "How did Andy Fennelly know I was hanging around?"

"He noticed little things for a long time, he says. Razor-blade wrappers in the wastebasket that wasn't there when he cleaned up the night before, and such. Listen, Mr. Denny, please. When you talk to your uncle, try to remember we never meant to jump on you so hard."

William had been thinking. Mary Brown hated complacency, and Mary was right. "I don't intend to talk to my uncle," William said.

"Huh?"

"Book me for breaking and entering. For vagrancy. For anything you like. I won't talk to my uncle. I want to stand trial."

He stuck to that, too. All the way to the station they argued, and at the station the Chief of Police argued too, but William was adamant. He would not telephone his uncle. He insisted on being locked up.

At last, thinking him unsound of mind, they did lock him up. And William contentedly sat behind bars in his underwear while his clothes dried. He sat pondering with satisfaction the two movies he had seen. He knew now why Mary Brown had insisted on being taken to the theater.

AT four o'clock in the morning Uncle Everett arrived. The Chief of Police brought him to William's cubicle and said grimly, "I phoned your uncle. Now you'll have to talk to him!"

Uncle Everett was beet-red and breathless. When the door was unlocked he stood before William waving his arms and sputtering. William said, "I don't want to go home with you."

"Young man," Uncle Everett shouted, "what are you up to?"

"Plenty," said William. "I was arrested for breaking into the theater in search of a place to sleep. I've been sleeping there for weeks. Know why? Because I won't live under the same roof with a man who puts his personal, selfish interests above the needs of the GI's at the University." William lay back on the cot in his cell and clasped his hands under his head. "That," he said, gazing at the ceiling, "is how I wish to be quoted in the newspapers."

Uncle Everett was no fool. He turned from red to purple, and began to swell up like a balloon. Then he turned white and began to explode. He exploded all over the cell. The Chief of Police discreetly withdrew. But William, on the cot, continued to gaze serenely at the ceiling.

"Of course, you could sign the petition," William said presently. "Then I might consider going home with you."

"I'll see you rot!" Uncle Everett belated.

"Oh, I won't rot," said William. "I like to read, and there'll be lots of interesting things in the papers—until election day, at least." Contentedly he shut his eyes. "This is even better than

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the theater. I don't have to go out to eat."

Uncle Everett sat down. He wanted to cry, but didn't. "All right," he said weakly. "All right, I'll sign it. Now come home."

But William did not go home with him. It was almost time to go to work. He had a shower, he shaved with the Chief's razor, and at seven-thirty he went over to Mary Brown's house for breakfast. He had to tell Mary about the petition.

He told her and she kissed him. Right in front of her father. Soundly, too. "William," she cried, "you're wonderful!"

"Me?" said William. "It was your idea to back Uncle Everett into a corner, not mine. You dragged me to see that movie. Must admit that even then I didn't get what you were driving at. It wasn't till the cops caught me that I realized—"

"William," Mary Brown said, interrupting him.

"Uh?"

"William, there were two pictures."

"Oh," said William breezily. "Oh, sure, that other thing." Then he caught his breath and held it. He looked at Mary and turned pale. "Oh, my!" he gasped. "You don't mean—you do mean—! You took me there to see the other picture—the one about the fellow who couldn't make up his mind..."

"William," Mary Brown said, "do I have to propose to you?"

William recovered. He recovered quickly. He squared his shoulders. "Of course not," he said. "Who ever heard of such a thing? If I can handle Uncle Everett without help, I guess I can handle a mere woman. You sit there and listen," William said, "and when I'm through talking, say 'Yes!' Say it good and loud. Is that clear?"

"Yes," Mary Brown said, not loud at all. "Yes, yes, yes." THE END

SERMON

(Continued from page 29)

the sunshine of Christ's smile of confidence and victory. To be sure, Peter had already received Christ's forgiveness for his cowardly denials. Mark tells us that, on Resurrection Day, Jesus had a private interview with Peter for this precise purpose. What Peter felt consequently at the lakeside fire was a powerful sense of his own weakness, that as man he was helpless, but that with God all things were possible. He knew this well enough ever since the cock crowed. What he needed was reassurance that the score was unchanged. Once he got it he was prepared for anything, even "dungeon, fire, and sword."

This is why there was a great deal more than meets the eye to the conversation which Jesus had with Peter when

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breakfast was over. Undoubtedly it was Christ's intention to erase the bitterness of his threefold denial from his memory by thrice asking the question, "Do you love me?" The threefold affirmation he received in reply was as curative and significant as anything a modern psychiatrist could have wrought in a similar situation.

But more important than setting Peter on his feet was the fact that Christ put a song on his lips. In his weakness, He had assured him, God would make him strong. And now, in the strength God was giving him, there was an unprecedented second chance to make good, and to do it with the glad tidings of redemption and release. If you want to see what unvarnished gratitude will do for a man, give men like Peter a second chance!

Say what we will, we shall never understand the First Century church, to say nothing about the church down across two millenniums, until we come to grips with the dynamic gratitude which memory begat in men the moment they remembered what God in Christ had done for them, how He had lifted them up out of a horrible pit, out of the miry clay, and how He had set their feet upon the rock and turned their faces toward the light.

The truth is, the more carefully we read the New Testament the more we are amazed to discover that it is not so much a declaration of theology as a song of thanksgiving, an unending and ineffable doxology. Its unvarying theme, in short, is Paul's triumphant shout: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

It is trite to say that we are now living in a new age. We now turn our holy days into holidays, our Sabbaths into week-end jaunts, and our national anniversaries into anything but what they originally stood for. All of which points to a dangerous condition in our national life—namely, a pernicious anemia of the soul.

This condition is aptly set forth by the hard-of-hearing gentleman who was asked, "Have you got religion?"

"Eh?" he replied, not quite sure of the question. Then, jumping to conclusions, he answered cockily, "Oh, yes, I've had touches!"

America has indeed had touches of religion, but they are too light and too far between. "No one today is surprised to be told," write Henry R. Luce in his foreword to Roy A. Burkhardt's recent book, "How the Church Grows," "that about one-half of the people of America do not belong to any church or synagogue. . . . And is it not true that the dominant thought and feeling in America is secular rather than religious? Yes, the last four or five decades have been marked by the triumph of secularism—a triumph entailing and foretelling universal catastrophe."

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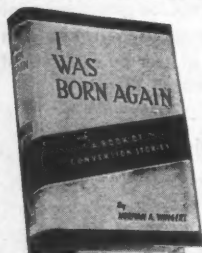
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Of course, the climactic aftermath to Peter's extraordinary experience when memory smote him by the charcoal fire was the thing that proved how genuine was both his humility and his gratitude. For unquestionably, if humility is the prerequisite to gratitude, then vision is the consequence.

Just as memory first humbled him and then made him grateful, so now memory filled Peter with vision. He began to comprehend what Christ had in mind when long before He had answered him, saying, "Blessed art thou, Simon Barjona. . . . And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Just what visions filled Peter's mind and heart that day we have no better way of knowing than by pointing to his fearless and invincible career thereafter. There was no apostle in the early Church who more gloriously grew into the "measure of the stature of the fullness of Christ," who more ardently through faith "subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

As with Peter, so it can be with us today. Despite past failures, notwithstanding the hosts of them that be against us, nothing is more certain than that God did not make us to perish in the dust. Emil Cammaerts, in "The Flower of Grass," tells us with anguish and insight: "The tragedy of modern times is the tragedy of a man who denies the existence of the stars because he is short-sighted."

What we need is vision, that outlook and uplook which brings the Eternal nigh and which makes us co-workers together with the Almighty.

The vision which memory quickens within our being must also enable us to see that we are not alone in our labor to bring in the last, best hope of earth. Napoleon Bonaparte has proved a false hero to posterity, but he had the right idea at this point. When he led

his victorious army to the borders of Egypt and bivouacked before battle under the shadows of the pyramids, he addressed his men with these unforgettable words: "Remember, soldiers, the eyes of four thousand years look down upon you!"

Need we be reminded today that we also are "compassed about with so great a cloud of witnesses"? To what end? That we should scorn the fond hopes of our Pilgrim fathers? That we should belittle the dreams of those who fought for freedom's cause? That we should trample under foot the moral splendor of our fathers' tribulations and sacrifices, the spiritual virility of their hopes and faith? God forbid!

In these days of dark forebodings, we who walk in the light must lift up our souls in faith, confident that the future can be no empty vision, if we bring to it the heroism of lives rooted and grounded in God. To this end Tennyson speaks in "Ulysses":

*Come, my friends,
'Tis not too late to seek a newer world . . .
Though much is taken, much abides;
and though
We are not now that strength which in
old days
Moved earth and heaven, that which
we are, we are—
One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will*

To strive, to seek, to find, and not to yield.

There is an ancient proverb we dare not discard: "Where there is no vision, the people perish." Both the Eternal and our fathers have a right to ask: "What is your vision, O America, in the war-cursed beginnings of the atomic age? Have you the moral fibre to endure until the institutions undergirding one world at peace can be established in justice and in truth? Does the price of liberty overtax your spiritual resources, the responsibility of being your brother's keeper undo us? Is your faith equal to your destiny?"

It is ironic indeed for men such as we to possess visions of a loftier race and the final triumph of righteousness—and then fail to match those visions with holy deeds and unselfish sacrifice!

After all, the proof of our discipleship in the cause of security and brotherhood "for longer than posterities can see ahead," to use Norman Corwin's pregnant words, as well as in behalf of Christ's reign in justice and truth will be found in our deeds. It will be revealed in us, as in Peter, by the manner in which we fulfill the divine command, "Feed my sheep." If we will give ourselves thus to minister and not to be ministered unto, we will of a surety discover ourselves giving thanks unceasingly to God who in turn giveth us the victory through our Lord Jesus Christ.

THE END

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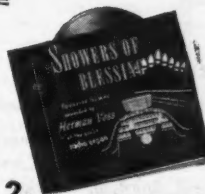


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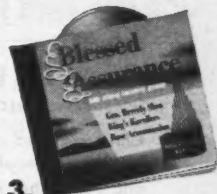
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KILLER AT LARGE

(Continued from page 27)

escape from a humdrum existence. The others were looking for a thrill. Each had sought a world of his own through drugs, but had found death and destruction.

MARIHUANA is the drug of destruction. Its history is as contradictory as are the types of people who use it. As early as 1700, the American colonist found that rope could be made from its fibers. In the Far East, the weed had been in use for thousands of years. The Chinese had used its resin in experiments in surgery. Artists in Persia had used its oils in their paints. Natives in all eastern countries chewed it or dried its leaves and smoked them. They called it "hashish."

Today the escapist, the failure, the morally and mentally weak, the thrill-seekers smoke the "reefer" in a vain hope to blot out reality and live for a few hours in a world in which there are no restrictions.

The drab life of Toady Mills vanished within a half hour after his first reefer. From then on, he was a supreme being. His words and wishes were law. The petty things in his life no longer existed. Such moral restrictions as hold society together ceased to be. Every act of violence—murder, robbery, rape—was the accepted thing. So, for a few hours each day, Toady was a law unto himself.

Tragically enough, the Toadys of the world are increasing. Today the use of marihuana is becoming more prevalent. The time parallels that of the post-war period of 1918 when uncertainty and restlessness swept in waves across a country that had just undergone a great social and economic upheaval. The moral and ethical standards of people began to fall. The time was ripe for a new crime wave. People wanted to forget. They probed the depths of degradation—seeking, searching for a new thrill. Lying in wait was the killer-drug, marihuana.

Among the first to sense any social or moral upheaval in a country are its youths. Slowly they see fading away the privileges they had been taught to expect as their due. It is then they seek some outlet for a "thrill." They find marihuana an easy-to-obtain avenue to their desires. It promises wealth, success, power. It makes day-dreaming reality, and causes reality to vanish.

Take, for example, the case of Mary Lane. Mary was a reserved, studious girl with an ambition for a theatrical career. Although her teachers promised her nothing, in her dreams she saw the world at her feet. Actually she worked hard to support an invalid mother and a younger sister.

Her first contact with marihuana came through a mutual friend who had

been attending "Tea Pad" parties, as gatherings of marihuana-smokers are called. After her first "reefer," Mary was convinced she had arrived. But the next day, in the cold light of reality, she was still plain Mary Lane. But there was a way back to her dream world. So, promising herself that "this is the last time," Mary again bought reefers.

As time went on, her craving for the weed grew. Whereas at the beginning one day was enough now she had to have five or six. And the price had soared too. Now a single "reefer" cost one dollar; before, it had cost twenty-five cents.

She neglected her work to a point where she lost her job. Without work she couldn't buy the drug that had become a necessity to her. She became obsessed with the idea that her mother and sister were deliberately denying her money she needed to buy her "reefers."

One night, after attending a "Tea Pad" party with money she had stolen from her mother's meager funds, she returned home and, using a meat cleaver, hacked her helpless mother and sister to death.

The next day she was found sitting in a park. She had no recollection of the crime she had committed. She had no remorse. Her mind was completely blank. She was committed to an institution. She is there now, sitting all day, facing the wall, waiting . . .

No one knows what she is waiting for. Not even Mary herself. She neither talks nor moves. She is dead, so far as having contact with the world in which she lives is concerned. Marihuana has claimed another victim.

ONE OF THE MOST INSIDIOUS phases of marihuana is the demand that its victims have company. To smoke alone does not satisfy the user. One must have an audience before whom he can parade the sudden flights of brilliance the drug inspires.

Yet no two persons react the same to the drug. The dropping of a pin may go unnoticed by three out of four people at a party. But the fourth may be driven to a violent outburst because that sound is so magnified when it reaches his ear-drum.

It is this uncanny relation of sound and distance that has such a terrifying effect upon some musicians. A second of time may seem like an hour or may not be at all. The musician may feel that the space between one beat and another is a never-ending interval that must be filled with improvisations. That is how certain band-leaders who have been known to use marihuana, achieve their almost chaotic arrangements. People of unsound minds have been known to experience the same sensation of time standing still.

That marihuana is a short-cut to insanity is a proven fact. It has a paralyzing effect upon the nerve control system



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that in time becomes permanent. Under such conditions the victim is open to any and all suggestions, and is powerless to resist them.

Such was the case of two young men, both "reefer" addicts. One of them dared his friend to kill him. Ordinarily such an idea would have been laughed away. But under the influence of the drug, the suggestion was a command. The command was promptly obeyed. The murderer was given the death penalty.

There are those who would argue that morally the young man was not in control of his normal faculties and therefore not guilty. But a jury found him legally guilty and the state exacted the extreme penalty.

Crime and marihuana are synonymous. Some of the most revolting of crimes have been committed in its name. The recent wave of rape-murder cases have been traced to the perverted minds of "reefer" addicts. The inability to decide between right and wrong leaves the mind in a state of confusion.

This confusion does not die with the effects of the first "reefer." It is planted in the subconscious and grows as time goes on. There, too, are hidden the unfulfilled dreams and promises of adventure.

It is the desire to return to these dreams, where every conceivable wish is granted, that sends the user back to the "reefer" and his certain doom. Time does not heal the damage done by marihuana. Rather the lesion, so casually started, becomes a deepening stream that slowly undermines the foundations of that moral stamina which is so vital to a normal, healthy individual.

Insanity is a pitiable thing to see; if it is self-induced through the use of a drug such as marihuana, it is also loathsome. It is only by accenting the negative side of the issue that an effective block can be started in a fight against marihuana.

Legislation has been passed prohibiting its use as a form of tobacco. Those who raise it are subject to the same penalties as those who sell it. Imprisonment and fine, or both, can be meted out to the offenders. But any law is a weak instrument unless the public is behind it.

To awaken the public, the true nature of marihuana must be made known. Wide-spread campaigns sponsored by civic-minded clubs can be of invaluable aid. From this source, pictures of marihuana can be issued so it will be recognizable by both adults and youth.

There are those who will contend that, if such a procedure is followed, some teen-agers might be tempted to use the weed. But if the campaign is properly instituted, there will be little danger of this happening.

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through schools would be of invaluable aid in driving home warnings to youths. But such pictures must be handled candidly and without fear.

The chief aim of such pictures should be the deglamorization of the subject. Let the public know the sordid, evil side of the marihuana habit. Let them see the gradual degradation of a human being who is in its grasp. Let them know the results of seeking a thrill or accepting a dare just for the fun of it.

Pictures of twisted and maimed bodies lying on a slab in a morgue are not pleasant. Victims of lust induced by the use of the weed are not attractive, except to the perverted mind. But the eye records more vividly than the printed word. If one person is saved from just such an ending, the time and effort spent into the making of such a picture would be well repaid.

As such a drive would be of a moral character, the leaders should be of the church. Some of the most successful crusades in history have been instituted by the alertness of the men in the pulpit and carried out by an alarmed laity.

Whole-hearted cooperation of all churches in such a drive can put impetus behind it. No community is so far removed from the danger of marihuana that a warning from the pulpit would be entirely lost. If the basic factors of Christianity are to continue, they must be carried on by youths and adults of clean minds and sound bodies.

WOMEN'S PLACE

(Continued from page 37)

classroom door, and in came "The Ragamuffin Kid." There was a loud guffaw as his friends recognized an eminently respectable retired businessman. The Kid made a comic face on the blackboard, labeling it "Prof. Stew Hughert," the scrambled name of the former high-school principal, a popular church member. Evidently he was to be lampooned as the teacher, and he was sitting there enjoying every minute. Then in flounced "Teacher's Pet," who spit-polished a pretty red apple for the big desk and did up her chores. "Teacher" daintily smoothed her skirts and rang the bell. It was the signal for pandemonium!

From every door in the hall, down the aisles, out from the kitchen and even down from the balcony scrambled the "children" onto the schoolroom stage. Such a racket! Some were eating cookies or candy, some chewing forbidden gum, some dropping books or pulling pigtailed, some singing, some giggling. And the audience's mirth almost drowned out the pupils' antics as various friends were identified in the old-time school togs.

There was "Mother's Boy" with knee britches, large bow tie, white Eton collar, tortoise-shell glasses; several "Real Boys" in dungarees, plaid shirts and

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sneakers; some "Good Little Girls" with curls, starched pinafores and pumps.

When all were seated and the clamor reduced to a roar, Prof. Stew Hughert in cap and gown stalked on stage. Close on his heels minced the "Board of Education" in priceless getups—the men distinguished in high-button shoes, wing collars and high hats; the ladies practically extinguished in high-necked, long-sleeved jackets and floor-dusting skirts. "The Fussy Old Lady" carried a lorgnette for examination of the children's conduct.

A wonderful parody of visiting day at the country school followed, with a close inspection by the B. of E. We, the audience, did our duty as the proud parents. The old-time policeman was the truant officer who fetched a missing pupil and his fishline back to school. There were recitations and songs, a trombone solo by a railroad man, and a takeoff on the radio show "It Pays To Be Ignorant." Setting-up exercises caused a few casualties in split seams and tangled pigtailed and wigtails.

The Hudathunkit mystery was revealed as the theme song of the Board of Education. After each number they rose as a body to singsong, "Well, well, well, well, hudathunkit!" They also took pleasure in repeating it whenever they felt the moment inappropriate.

At the end of the show, the pupils saluted the B. of E. with their own version of Hudathunkit, and went down among the parents, greeting us by name. We spent a delightful social hour meeting pleasant people and enjoying the outfits of the cast.

The zest of the performers made the three-quarter hour show fast-moving and funny. They had rehearsed together only once, plus a supplementary brushing up of individual numbers. The chairman of the entertainment committee, who wrote and planned most of the program, is a banker. He and his wife correlated all the material and attended to the thousand and one details. "Prof. Hughert" was played by a lace manufacturer so busy he never did get to the rehearsal; "The Dunce" by a telephone company executive. Some of the entertainment committee admitted they had more fun planning and putting on the program than in being the audience.

Mr. Tom Taylor, author and producer, feels that the scripts for Hudathunkit and the other excellent shows done by the Married Couples Club would make a useful repertory of money-raising entertainments. They would be especially valuable to church groups since they can be produced with little rehearsal and the available talent and properties. Should some of you wish a script of Hudathunkit, Mr. Taylor has offered to organize his notes to make a framework on which another group could hang their own localized jokes, vocal and instrumental numbers.

THE END

PIGS AND CABBAGES

(Continued from page 35)

markable record, he insists that most of the credit belongs to the half-dozen chaplains who work on a part-time basis. These ministers are Catholics, Protestants and Jews, and they set a stirring example of unity of purpose.

"One good chaplain working in a cell block is worth a hundred men with Tommy guns guarding the walls," the warden says. "The Bible's a lot more persuasive than a blackjack when it comes to keeping order in a jail."

This remarkable warden considers it part of his duty to keep boys from going to jail in the first place. Several evenings a week he takes a reel of motion pictures he has made inside the walls and shows them to parent-teacher clubs, civic groups, and other influential organizations.

He points out to them that the boys in his care are in many ways like their own sons. More than 98 percent of them are native-born Americans. No single racial strain predominates; no one neighborhood has a blacker mark than other sections of the city.

Sain shocks his listeners by disclosing that one out of every 148 Chicago boys will be in jail before the year is up. To prove the influence of home life, he discloses that fewer than half his charges were living with both par-

ents at the time of their arrest, 29 percent of them came from broken homes and nearly 25 percent were living alone, without either parent.

He tells his audiences that 17 out of 20 juvenile inmates drank liquor before they went to jail. He charges that homes and schools, through lack of interest in the moral side of education must share the responsibility for good boys going bad.

He talks to Chicago's high-school boys in their own school auditoriums, showing them how short and easy a road it is from small misdemeanors to the electric chair. Although he is not a believer in capital punishment, Sain has executed 30 men because it is his duty under the law.

"I want to give you a message from one of these men," he tells stunned audiences of high school youths. "Just before he died he told me . . ."

The message is a plea to avoid bad company, to be decent, to shoulder responsibility, to stay in school. The audiences file out solemnly and Sain is convinced that his talks do save some boys from lives of crime.

Last fall, following a political reshuffle in Cook County, a new sheriff was elected and word got out that Frank Sain was about to lose his job. An immediate uproar followed; the Chicago Crime Commission, the Ministerial Association, labor unions and

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business groups signed petitions, demanding that this remarkable warden be retained. To the great delight of the voters the new sheriff made no effort to supplant the man who made one of the worst jails in America into one of the best.

Each morning a group of prisoners, their sentences completed, prepare to leave the jail. Down in the tailor shop other prisoners are getting them ready, pressing their suits, making sure their laundry is clean and fresh. In his office Warden Sain is autographing the Bibles the home-going inmates have sent up to him for his signature. He writes friendly messages on the fly-leaves, the sort of message a kindly high-school teacher inscribes in a graduate's memory book.

"You see," Sain explains, "we try to fix 'em up right when they leave. We want 'em to look right and feel right as they walk out of here. It helps their pride as they start life over again. And pride is one of the most important things a fellow gets, here in the county jail."

[THE END]

HAVEN FOR GOD'S VETERANS

(Continued from page 40)

heart of the Infinite. Gentle hearts. Brave hearts. And with them has nothing meant so much as the will and the opportunity to serve. During the war one of these retired medical missionaries served as Community physician. There is a resident physician now; but both Dr. Gibbens and Dr. Corpron still are ready to answer the call. They are not retired in the sense of lack of interest, or in idleness. They still are students of medicine—and practitioners when occasion demands; and that is why you have seen Dr. Gibbens flagging down Dr. Corpron to lend him the latest addition to his books on internal medicine.

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sonville district at \$60 to \$75 per month. Denominationalism means nothing in a Community where all the citizens are of the children of God.

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These careers, truly, have been long—long and useful, and often enough very hard. But here is little talk of the years. And there is no talk of age. A man may tell you he has been 50 years in the ministry—all the way from circuit-rider in the mountains to the pastorate of some big church in the city. And he will tell you where he was born, but you won't ask him when: for time has been of small consideration to men in the service of Him to whom "a thousand years is as a day." These men have labored and built for eternity. They are members of that exalted band that has learned the timelessness of time.

There is human interest here. And stories you can't quite get—or perhaps should not wish to get. Many of these servants of men have had it hard—and would have found it harder still to get along in these later years, were it not for this Memorial Home Community. Numbers of them are alone, except for their wives—children all married off and gone to the ends of the nation or of the earth; and there are some whose wives recently have passed on; and wives whose husbands have been called from earth to their greater reward.

It is planned, now, to provide more fitly for those whose life-partners have "gone on ahead." Another building will be erected, as soon as funds are available, at a cost estimated at \$150,000. It will have, on one side, rooms for some sixty men, and on the other similar rooms for as many women. This structure, again of French Norman architecture and for which plans already are in the making by Architect Harry L. Walker of New York, will provide for the administration offices and for the resident physician's office.

In the meantime here are eight buildings of five apartments each, and fourteen buildings of four each. All apartments, excepting one in each of the five-apartment buildings, are on the ground floor—so that it is one step only from living room to lawn-grass and flowers; and in them, at the present time, are housed persons retired from fields of labor in all parts of the United States and in lands across the seas. Some twelve more couples are now about to arrive; and there is a very considerable waiting list. More applicants will be taken care of as soon as facilities are increased to meet the need.

And that requires money. But no funds will be better spent. Money put into Memorial Home Community is not money expended: it is money invested in a stock whose final dividends can only be computed by the recording angels of God.

THE END

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Narrow Escape

Two pals in Bombay for the first time got on a double-deck bus—something they had never seen before. One decided to sit on top, while the other sat below.

After a few minutes the one on top came running down. "I am going to sit down here," he said nervously. "There is no driver upstairs."

—The Treasure Chest, India.

Patience

Three little boys came into the antiquated drugstore. One asked the ancient proprietor for ten cents worth of moth-balls. He got the ladder, climbed to the top shelf with an empty bag. He tottered but came down safely with the bag full.

"Now, sonny, what do you want?" he asked the second lad.

"Ten cents worth of moth-balls."

The old man sighed and went through the same precarious labor all over again except that before starting back from the top of the ladder he yelled down, "Does anybody else want ten cents worth of moth-balls?" There was no answer.

After putting the ladder back in the corner he noticed the third little boy was still standing expectantly at the counter. So he asked, "What would you like, my little man?"

"Five cents worth of moth-balls," the boy chirped cheerily.

—Pathfinder.

No Accident

"Ever had a serious illness?" asked the examiner.

"No," was the reply.

"Ever had an accident?"

"No."

"Never had a single accident in your life?"

"Wall, no, I ain't. But last spring when I was out in the meadder, a bull tossed me over a fence."

"Well, don't you call that an accident?"

"No, I don't. That bull did it on purpose."

—Mutual Moments.

Jump!

A young man of burning ambition approached a great merchant and begged him to reveal the secret of his success.

"There is no easy secret," pronounced the g. m. "You must jump at your opportunity."

"But, sir, how can I know when my opportunity comes?"

"You can't," declared the merchant. "You've just got to keep jumping."

Fanfare

The entrance of the umpires at the Cleveland American League ball park has become a high spot in the proceedings. A 15-piece band entertains the customers before each game. After the field is cleared for the game there is a moment of silence—then the band strikes up *Three Blind Mice*—and in walk the umpires!

—Pathfinder.

And Ice Box Cookies?

Patron: "Look here, mister, I ordered chicken pie and there isn't a single piece of chicken in it."

Waiter: "That's merely being consistent, sir. We also have cottage cheese, but so far as I know, there's not a cottage in it."

Game of Tag

A notorious rabble-rouser once complained to Benjamin Franklin that the Constitution of the United States was a mockery. "Where is all the happiness it's supposed to guarantee for us?" he demanded.

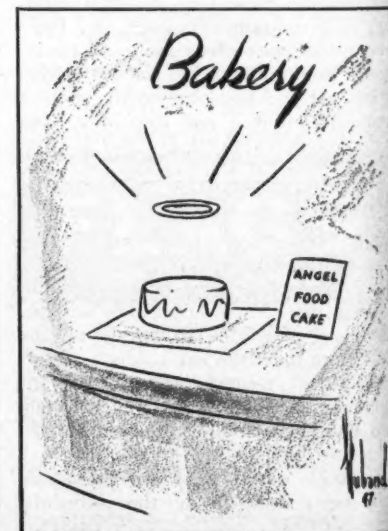
"All the Constitution guarantees, my friend, is the pursuit of happiness," he said. "You have to catch up with it yourself."

Not So Dumb!

Professor: "The sentence: 'My father had money,' is in the past tense. Now, Walter, what tense would you be speaking in, if you said, 'My father has money?'"

Walter: "Pretense."

—Boys' Industrial School Journal.





Maria, trapped by the Lieutenant for her aid to the hunted fugitive.

THE FUGITIVE

HUNTED LIKE AN ANIMAL BECAUSE HE DARED BELIEVE IN GOD!

Here is a story that transcends the boundaries of any country; of time; of space. It could happen anywhere, and has happened everywhere. Since the beginning of recorded time, nations have risen or fallen because of man's struggle to worship God in his own way. This is such a story; a milestone in man's tireless march toward grace.

Because JOHN FORD is a realist as well as an artist, perhaps no other director could have brought "THE FUGITIVE" to the screen with such believable dramatic emotion. Three-time winner of the Academy Award, JOHN FORD will be remembered for these pictures of comparable greatness: "The Informer," "The Hurricane," "Stagecoach," "Grapes of Wrath," "The Long Voyage Home," "How Green Was My Valley," "They Were Expendable."

"THE FUGITIVE" stars Henry Fonda, Dolores del Rio and Pedro Armendariz with J. Carrol Naish, Leo Carrillo, Robert Armstrong, John Qualen and Ward Bond. Dudley Nichols wrote the screenplay. The musical score and musical direction were in the hands of Richard Hageman.

"THE FUGITIVE" was made entirely in Mexico at the kind invitation of the Mexican Government and of the Mexican motion picture industry. Director Ford was assisted by the brilliant work of Associate Producer, Emilio Fernandez, and Cinematographer, Gabriel Figueroa, twice winner of the Cannes International Award for "Best Photography." JOHN FORD and MERIAN C. COOPER present their first Argosy Pictures Production through RKO Radio Pictures.

PICTURE OF THE MONTH

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE COUNCIL**
(Cooperating with the Protestant Film Commission)

WITH the Thanksgiving season upon us, perhaps most citizens of this land will be edified by a good reminder of the heritage behind our American history—particularly if that reminder be made palatable by well-seasoned ingredients of entertainment and high drama. This is supplied in over-running measure by Cecil DeMille's "Unconquered," which Paramount will release throughout the country along about Thanksgiving time.

While the factor of its timeliness had a great deal to do with its choice as November's Picture of the Month, "Unconquered" would be a good candidate for honors in any month. And especially so during these times when the philosophy back of our kind of freedom, so dearly bought with the courage and blood of our forbears, is being everywhere challenged to prove its worth.

That heritage is tellingly depicted in "Unconquered." Utilizing beautiful Technicolor, and giving his usual close attention to accuracy and authenticity of historical detail, the producer has brought forth a fine picture of Colonial America in pre-Revolutionary days. And, typically "DeMille," it winds up with a spectacle of heroic proportions (the battle for Fort Pitt) and a rousing message (on the text of Benjamin Franklin's "Where liberty dwells, there is my country!") which gathers up the lesson of the whole exciting plot.

Of course, if DeMille had been thinking only of pointing a historical moral, "Unconquered" could have been presented with considerably less of the romantic element. He wouldn't have needed to stress so strongly the efforts of Gary Cooper (as a Virginia militiaman and patriot) and Howard DaSilva (as a ruthless and traitorous trader) to win the love of an English bond-slave played by Paulette Goddard.

DeMille, however, would probably argue that the romanticizing—plus all the dramatic depiction of frontier struggle which furnishes a backdrop for the plot—will doubtless guarantee good attendance, and, therefore, a wider hearing for what the film has to say about the glories of the ideals that make America great. A, Y, C

"Unconquered"



Captain Holden (Gary Cooper) finds that freight carried by Martin Garth (Howard DaSilva) includes weapons to arm the Indians to use against white settlers.

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young people 12 to 18;
C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

SONG OF LOVE (MGM). The producers admit juggling dates and events in portraying the musical careers of Robert and Clara Schumann, their friend Johannes Brahms, Franz Liszt and other musical notables of their day. They should be pardoned, however, since these liberties contribute to the enjoyment of an artistic and dramatic story. Music is an integral part of the story; the acting is restrained and always in good taste. A, Y, C

TAWNY PIPIT (Universal-International). The "stars" of this picture are two birds identified as "Tawny pipits." They have come from central Europe to nest in an English meadow. From this outwardly small happening evolves a charming and thoroughly believable little epic of village life, based on the love of nature, the solidarity of the people, and their sense of fair play. Excellent for family. A, Y, C

BODY AND SOUL (United Artists). An absorbing if somewhat brutal picture of the prizefight ring and those who participate in and profit from the exhibition of the so-called "manly art of self-defense." If this unpleasant story be taken as an exposé of crooked deals, controlled fights and lack of sportsmanship, it has ethical values. Taken otherwise, it is a total loss. A

MAGIC TOWN (RKO). This is a heart-warming picture of a typical American town. The story evolves around a poll-taker named "Rip" Smith (James Stewart) who sees in Grandview an ideal place to base his polls of average American thinking; also stressed are the evil effects of ex-

ploitation on a fine little town and its people. It is unfortunate that a doubtful ethical slant in the obtaining of information is shown and never corrected; also that when "Rip" is disappointed he turns to a bottle for solace, which is both unnecessary and out of character. A, Y

FRIEDA (Universal-International). This is an idea film, and as such must be considered seriously. Its problem: the treatment of former enemies. Its theme, dramatically presented: "You cannot treat people as if they were less than human without becoming less than human yourself." One objection: we do not like to see the validity of the Protestant marriage questioned and this factor used as a plot device. Its other factors are good. A, Y

CARAVAN (Eagle-Lion release). A melodrama of nineteenth-century England, containing much suspense, a great deal of "escape" action both plausible and improbable, and involving wicked plottings and attempted murders as opposed to sacrifice and love which, in this case, does not run smoothly. A, Y

THE SON OF RUSTY (Columbia). Ted Donaldson and the dog Rusty have their share in bringing about a lesson in tolerance, the need of doing things lawfully and exposing the evils of slander. A, Y, C

THE SECRET LIFE OF WALTER MITTY (RKO). In this Goldwyn version of the James Thurber story the subdued Walter (Danny Kaye) has dreams of great magnitude and variety, plus real adventures which parallel his visions in impossibility and heroism. A, Y, C

THE FUGITIVE (RKO). This picture was filmed in Mexico but the events it portrays might have taken place in any Latin American country where anti-clerical forces seek to suppress religion. A religious drama with strong emotional appeal, it shows how completely Roman Catholics rely upon the priestly office and the outward observances of that church's

rituals to realize and express their faith. Henry Fonda, in the leading role, gives a splendid performance. **A**

STORK BITES MAN (United Artists). An amusing farce-comedy whose practical idea, behind the whimsy, is a campaign against refusing apartments to families with children. Some lying could have been left out. **A, Y**

SINGAPORE (Universal). A fairly exciting and entertaining drama follows the adventures of an American who returns to Singapore after the war to claim the pearls he has hidden and to find the girl he believes has been lost in the city's fall. **A, Y**

THE PRETENDER (Republic). Unusual plot wherein a rogue is caught in his own scheme to do away with an innocent person. Otherwise, just average. **A**

SONG OF THE THIN MAN (MGM). The team of William Powell and Myrna Loy might have put their sleuthing abilities to better use than the unraveling of a sordid plot in which they encounter gamblers, gangsters, murderers and other unsavory characters. Excessive drinking. **A**

BULLDOG DRUMMOND STRIKES BACK (Columbia). Interesting detective story in the well-known series, based on the possibility of false missing heirs being brought forward to claim estates with the help of unscrupulous solicitors. **A**

KISS OF DEATH (20th Century-Fox). A study in crime concerning those who perpetrate it and those who uphold the law and seek to find the guilty. Because of its realism, its suspense and conflicting ethical values, this film is only for those adults who will view it as a social problem. **A**

GOLDEN EARRINGS (Paramount). A rather impossible story, on the tawdry side, involving a British general who returns after the war to join the caravan and share the nomadic life of a gypsy woman who saved him from the Gestapo. **A, Y**

FUN AND FANCY FREE (RKO). A live-action and animated-cartoon picture for the young in heart. All the Walt Disney animals cavort over the screen in two whimsical stories tied together by Jiminy Cricket. **A, Y, C**

MOTHER WORE TIGHTS (20th Century-Fox). In this song-and-dance comedy, a touch of pathos is brought in by the attitude of a grown daughter who seems to be ashamed of her stage parents. Here is one picture in which "show people" give a demonstration of good family life and relationships. **A, Y, C**

ALONG THE OREGON TRAIL (Republic). A pseudo-historical drama based on some of the facts in the opening and development of the Western frontier in the early 1840's. **A, Y**

SECOND CHANCE (20th Century-Fox). An over-long, involved plot in which jewel thieves compete in crime. When finally caught and imprisoned, they show remorse only when it will enhance their plans. Confused ethical and social values; criminals made glamorous. **A**

DESERT FURY (Paramount). A sordid melodrama portraying a girl's (Elizabeth Scott) efforts to free herself from the dominating influence of her mother (Mary Astor) and becoming involved with a gambling gangster (John Hodiak). The

Suitable for CHURCH SHOWINGS

● As a special service to readers interested in obtaining 16mm films suitable for church and Sunday-school use, we present in this column each month listings of the best available subjects. This month we recommend two new motion pictures produced by Cathedral Films. For information on distribution and rental, write the United Lutheran Church in America, 231 Madison Avenue, New York 16, New York.

AND NOW I SEE (4 reels; sound, color). With sincerity and realism, this film tells the story of a church councilman, George Miller, and his growth in Christian stewardship. The cast includes Ralph Morgan, Addison Richards, Frank Reicher and Nelson Leigh. The story of George Miller is told by a fellow church councilman, Dr. Hartman



(Ralph Morgan) who participates in the action. Produced for the Lutheran Church, it can be well used by any denomination to get across the message of Christian stewardship.

QUEEN ESTHER (4 reels; sound, color). The dramatic Old Testament story of anti-Semitism, depicting God's blessings upon the faithful who suffer for His glory, is brought to the screen in this, the first Old Testament production by Cathedral Films. The leading players are Ottilie Kruger, daughter of the well-known stage and screen actor, Otto Kruger; Addison Richards; Richard Hale; Charles Evans; Cyrus Kendall, and Virginia Wave.

The picture opens in New York City and, through a series of dissolves, we come to the home of a



Jewish family where a grandfather reads the story of Esther to a little boy and girl. The film will be released through denominational and commercial film distributors.

mother's desire to spare her daughter some of her own troubles is weakened by the course she herself pursues as the gambling-house owner with a "shady" past. The "law" is controlled by gambling interests, and the story is morally low. **A**

CRY WOLF (Warner). Some strange happenings in an isolated estate bring about the fact that members of the family are successively disposed of, presumably by an eccentric scientist (Errol Flynn) who wants the family fortunes to further his experiments. Suspense, intrigue, hereditary insanity, secretiveness and murder are the elements of this story. **A**

WILD HARVEST (Paramount). A very tough and hard-hitting drama, supposed to present the life of the harvester outfits operating from Texas to the Canadian border in the wheat belt of the United States. Emotional and physical conflicts are much in evidence. When the men are not fighting mad, they brawl for pleasure. Alan Ladd, Lloyd Nolan and Robert Preston are the hard-fisted combine operators, and Dorothy Lamour plays an amoral young woman who marries one man to get another and is rejected by both. Its excellent photography does not compensate for the low-moral level of this picture. **A**

THE CRIMSON KEY (20th Century-Fox). An unpleasant mystery about the key to a box containing a letter revealing the reasons for two murders. **A**

RUSTLERS OF DEVIL'S CANYON (Republic). Red Rider, home from the war, takes on a whole gang of cattle-rustlers who are interfering with homesteaders. He wins after much brutal fighting. **A**

THE STRANGER FROM PONCA CITY (Columbia). None other than our friend "The Durango Kid" cleaning up dishonest practices in a western town and settling a long-standing feud. **A, Y, C**

PREVIOUSLY REVIEWED

(*) A previous "Picture of the Month"

(†) Definitely not recommended

ADULTS, YOUNG PEOPLE, CHILDREN: A Likely Story; Banjo; The Beginning of the End; Black Gold; Carnegie Hall; Cynthia; The Egg and I; Great Expectations; Henry V; It's a Wonderful Life; I've Always Loved You; High Barbaree; The Jolson Story; The Keeper of the Bees; The Late George Apley; Life With Father; Nicholas Nickleby; Northwest Outpost; Miracle on 34th Street; The Overlanders; The Perils of Pauline; The Romance of Rosy Ridge; The Roosevelt Story; Song of Scheherazade; Three Little Girls in Blue; The Time of Their Lives; Welcome Stranger; Wyoming.

ADULTS AND YOUNG PEOPLE: The Bachelor and the Bobby-Soxer; The Best Years of Our Lives; Black Narcissus; Blaze of Noon; Boomerang; Brief Encounter; The Captive Heart; Christmas Eve; Criminal Court; Crossfire; Dear Ruth; Down to Earth; The Farmer's Daughter; Heaven Only Knows; High Conquest; I Know Where I'm Going; Lured; I Wonder Who's Kissing Her Now; The Key Witness; The Magic Bow; Pacific Adventure; Pursued; The Perfect Marriage; The Pilgrim Lady; The Plainsman and the Lady; The Return of Monte Cristo; The Secret Heart; Somewhere in the Night; Seven Were Saved; Slave Girl; Smash-Up; Stairway to Heaven; Something in the Wind; Suddenly It's Spring; They Were Sisters; The Years Between.

ADULTS ONLY: The Arncliffe Affair; Born to Kill; The Brasher Doubloon; Brute Force; Calcutta; Dishonored Lady; Duel in the Sun; The Ghost and Mrs. Muir; The Guilt of Janet Ames; Humoresque; The Hucksters; Ivy; Jungle Flight; The Locket; The Long Night; Odd Man Out; Possessed; The Private Affairs of Bel Ami; Ramrod; Riff-Raff; The Sea of Grass; The Two Mrs. Carrrolls; The Unfaithful; The Web; The Woman on the Beach.

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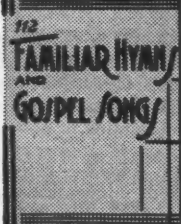
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BLACK SHEEP, WHITE SHEEP

(Continued from page 32)

crashed and he was hurt 'n the natives took care of him. He's in Boston. He just phoned Connie, Mame says... oh my goodness, I forgot, you didn't know. Before he went away, Terry was engaged to Connie! At least, from the way they carried on, if they wasn't, they ought'a be!"

The dominie unscrambled this information patiently, and asked mildly: "Could we have supper pretty soon, Aggie? I have some things to do before the wedding rehearsal."

Aggie stared back at him as if she hadn't heard, something like fear growing on her plain face. She was a thin, gray woman, gray hair pulled back onto her scrawny neck and anchored there by hairpins that were always slipping out, gray honest eyes, and the house dresses she wore—made by her own pattern—were so indeterminate as always to give the effect of gray, too. She had kept house for the dominie ever since he had come back to Wayre a year ago, and he had learned that under her apparent colorlessness was a shrewd mind. She prophesied now again, "There's trouble brewing up the Hill!"

The people of Wayre always referred to the two big houses that stood on the top of the hill, whose slope looked down over the big millyard and out over the main part of the town, as "Up on the Hill," while the town proper was known as "Down the Other Way." When the dominie had first brought his wife, Nathalie, here as a bride forty years ago, only the big Wayre mansion, with its twenty rooms and its arrogant wooden turrets, had stood there, looking down its green shutters at the valley, and Patricia Wayre had been a little girl. It was years later, after the dominie and his wife had moved to the city, that Patricia had married James Thomas, a minor but ambitious executive in her father's toolworks, and they had had two sons, Jim and Terry. The big stone house next door to the Thomases, where Dr. William White had brought his bride, was equally pretentious, but emptier, for Mrs. White had died twenty years ago, when their only daughter, Connie, was born.

Patricia Thomas had mothered all three children equally "... as much as it was in her to mother anyone!" Aggie had sniffed... and it was only natural that Connie should marry one of the boys, the dominie thought, as Aggie bustled about getting his supper. Thinking of those early days made him suddenly heartsick for Nathalie, his wife. She had so loved this lovely little New England town that when they had left it she had begged: "Let's come back here when we retire, Johnny. Just you and I. We'll have a second honeymoon in a little white house—with no parishioners!" Well, you were back all right,

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but Nathalie was gone and there were plenty of parishioners.

"There's a car stopping out front," Aggie interrupted, pulling aside the curtain to stare. "My grief, if it ain't the bride! Pale as skim milk," she added with relish.

"I'll go, Aggie," the dominie said, hastily forestalling her at the front door.

Connie White would have been the prettiest girl in Wayre even if she didn't have the most expensive clothes. She must have stopped playing tennis to rush over here, for she wore a short full white dress that bared her slender tanned legs, and the bright red jacket that had been thrown over her shoulders brought out the richness of the mass of short brown curls and the pallor of her face with its red, soft mouth.

She looked, the dominie decided, frightened. "Come up to my study Connie," he urged and followed her bright sandals up the uncarpeted stairs.

The study was like its owner—shabby, friendly and full of peace. Connie sank gratefully into the worn leather armchair the dominie pushed toward her, while he settled down at his desk, murmuring directions about the wedding rehearsal tonight, pretending not to notice how she was trembling.

Finally she quieted down enough to say, "I'm not sure there will be a wedding! Oh, Dominie, Terry is back. I'm glad, of course, but still . . . He wanted to surprise us, so he didn't wire, but when he got to Boston he saw in the paper that Jim and I were going to be married tomorrow, and he called me up. He . . . acted like a crazy man." Her voice shook, stopped. She whispered, "He says he'll never let me marry anyone but him . . . oh, I'm afraid!"

"Why?" the dominie asked reasonably. "Surely you have a right to marry whom you please."

"You don't know Terry, do you?" she murmured. "What he wants, he takes. He has ever since we were little, especially if . . . if Jim wanted anything, Terry had to have it. He's big and strong and well—golden, and when you're with him everything he says is right. It—it isn't so much that he can force me, but I'm afraid of *myself*!" she added honestly.

"You mean you love Terry, and not Jim?" the dominie asked quietly.

"No. Yes. Oh—what I mean is—it is different," Connie tried to explain. "We were never actually engaged. I think we went around so much together because—well, partly because Aunt Pat didn't want us to! At the end of the war when Terry came back from the Air Corps, he was so restless he had to go on that trip to South America as a pilot. While he was gone, Jim got out of the Navy hospital he'd been in, after three years in that Jap prison camp—and, oh Dominie, Jim needed me so!"

The dominie had a swift devastating memory of Jim Thomas when he came

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back—thin, ^{glint} and with that hungry look in his gray eyes as if he could never get enough of anything again, even of kindness. But if Connie were marrying Jim merely because she was sorry for him, it was all wrong.

She wailed, "Oh Dominie, what am I going to do?"

The dominie got up and began pacing over the faded roses on the carpet where Aggie said he "walked his sermons," considering. "What shall I tell her, Nathalie?" he thought. To him, Nathalie was not, never could be, dead; she had merely moved into another room whose door he would, he hoped, soon open. He often consulted her in his mind about important problems, and usually the answer came to him, as now. He stopped in front of Connie's chair and tilted her small chin so he could look down into her brown eyes.

"Which man do you want your son to be like, Connie? Terry or Jim?"

"Oh!" she gasped. As she stared up at him, a small flame of understanding colored her white cheeks. "I never thought of it that way, but it's true, isn't it?" she said, wondering. She sighed with relief, got up, and looked down at her wrist watch. "My goodness, Jim will be *wild*. He went to meet Tod Walsh, the best man, at the New York train. They were in the Navy together. I was supposed to be home to meet him. Well, I'll see you tonight at the rehearsal, Dominie."

She reached up and kissed him lightly on the cheek. "I knew you'd help me to think straight. You're such a dear," she murmured.

The dominie stood there in the deepening twilight of his study with the touch of her lips still warm on his lined cheek. It was the nicest thing that had happened to you since Nathalie went, that child trusting you. She was going to marry Jim and you were responsible. Had you done the right thing? If she wasn't happy . . . dear me, it was a terrible responsibility to be the shepherd of a flock, even in a small parish like this! Terry and Jim were brothers, but so different; black sheep, white sheep . . . yet you knew what each was in his own heart? They all belonged to the Lord and to you, but sometimes you thought only He knew which was which.

IT WAS JUST BEFORE eight that evening when the dominie drove his ancient jalopy (called "Jehu" because it "driveth furiously") toward the White home. Jehu was also part donkey, given to stopping at odd moments, and it balked now, in front of "The Barn," the village playhouse, where a young and ambitious stock company gave performances every summer.

Sometimes, if you jiggled hopefully, Jehu would start again, and while the dominie jiggled he could see the audience flocking toward the playhouse whose bright electric sign blazed

"Grandma Knows Best." And when he happened to glance at the players' entrance he was startled to see a man and a girl standing there, their arms about each other. Even in the dusk her bright red hair made her identity evident—while the man, the dominie recognized with a slight shock, was the wealthy Dr. William White, Connie's father!

"Good night, darling." The girl's voice calling after him was husky, beautiful, trained; owner of the voice was the leading lady from New York, Miss Gale Penderly! She urged, "You'll talk turkey to Connie, won't you?"

Dr. White's reply was lost in the roar of Jehu's engine, but the dominie started up the hill, worried. The gossip that these two were engaged must be true then. It was a good thing that Connie was getting married, for to live with such a stepmother would not be comfortable, to say the least. "Baked Alaska," the dominie mentally labelled the flamboyant young actress, for he had a shrewd notion that while she might be outwardly attractive, she had an icy core, that she was devoted first and last to Miss Gale Penderly. Well, what business was it of yours?

He turned in at the common driveway which ran between both the Thomas and White houses and was used jointly, for the whole top of the hill had been enclosed by a high hedge which ran about both houses, and shut them and their gardens and velvet lawns from the public's eye. The dominie branched off in the gravelled way that led to the parking lot behind the White house, and parked with his headlights full on the white marble Diana, surrounded by barberry bushes, which had formerly marked the center of the back lawn. During the war, however, this had been plowed up for a Victory garden, and Diana still stood forlornly among the alien cabbages. The drive leading to the back entrance curved away into darkness and presumably more vegetables.

The wedding party, except for the doctor, were already assembled in the long, low living room at the White house. Connie, lovely in a long white dress and bright belt, with Jim, radiant, behind her, met the dominie at the front door. Jim was dark, short, but strong in a wiry way, with a firmness about his young mouth and one completely white lock waving across his forehead as a souvenir of the war horrors he had seen. But tonight he looked ten years younger than when he had arrived home. He stood with his arm about Connie and beamed, "Come in, Dominie. Let's get the misery over with and then relax."

As they moved, laughing, toward the living-room doorway, Jim stiffened—then ordered sharply, "Put that gun down, Liz! It's loaded!"

Liz Harding, trim in a sheer dark-blue dress with white collar and cuffs, gasped and dropped the gun from her

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hand onto the mahogany table. She was going to be Connie's maid-of-honor tomorrow, for though she had been the doctor's nurse-secretary for twelve years, she was far more than a mere employee. Gossip in the village had it that she and the doctor were edging toward matrimony before Gale Penderly arrived at The Barn this summer, but that was only surmise. Liz gasped, "Take it away, somebody. Jim Thomas, whatever did you bring it home for, anyway?"

"It's a Nip gun I—er—collected in the prison camp," Jim explained to the dominie, handing it to him. The dominie, accepting it gingerly, saw that it looked like aluminum and its feel was cold and faintly clammy to the hand, as if some of the odor of death still clung to it. All at once, staring down at it gleaming malevolently in the lamplight, the dominie had a queer feeling that evil had come into this brightly lighted room. He returned the gun quickly and Jim said carelessly, "I got some .25 caliber bullets for it today so Connie and I could use it up in the Maine woods." He remembered, "Dominie, I'd like to have you meet Lt. Todhunter Walsh. This is Dr. Quail, Tod, who's going to do the fatal deed tomorrow."

Lt. Walsh was six-feet-two, sandy-haired, and had a grip that made the dominie wince, but they liked each other at once. Tod grinned, "I've been practicing slipping the ring in and out of my pocket for a week. Do you keep a spare in case I flub it?"

Connie said, shivering, "Jim, I wish you would put that gun away. It gives me the creeps."

"I'll take it over to our room, Tod offered to Jim. "I won't be a moment." He picked up the gun and went across the hall to the doctor's office, where the French doors led out to the back parking lot, the dominie knew. Above the chatter of conversation you could hear Tod whistling gaily, "Open the door, Richard," as he went toward the Thomas house. He and Jim must be bunking in Terry's suite, the dominie realized. It had been a five-day wonder when Patricia Thomas had had a ground floor suite made especially for Terry when he was in college, so that he could come and go without upsetting his father, James, who made life unpleasant for the entire household when all his family weren't accounted for by midnight.

By the way, why wasn't Terry here, the dominie wondered. He drew Connie aside for a moment, and asked.

"He should have been here long ago," she answered, her bright face clouding. "Aunt Pat is frantic to see him. Jim has called the Statler where he's stopping, and offered to drive in for him, but he wouldn't let him. Jim was terribly hurt, for, after all, they are brothers." Her lips tightened, "I tried to act as if nothing was wrong. I even invited Terry to the

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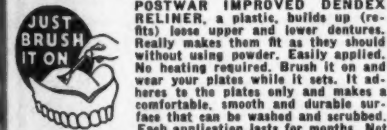
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wedding rehearsal. But he just banged down the phone. You don't think his injury—that he has gone queer?"

The banging of the front door, as James Thomas advanced like an army with banners, stopped their conversation. Everything always stopped when James made an entry, or else! Portly, fifty-ish, James had a massive head set arrogantly on his bull neck, and an invisible chip on his shoulder that the small-statured man who is successful in business, but always faintly uneasy socially, so often carries. He may not have been born "Up on the Hill" but he had lifted himself there by his own bootstraps—and by marrying Patricia. He never let you forget who was the president of the Wayre Toolworks, without which the town would be but a residential backwater.

"The Lord has prospered you greatly, James," the dominie had once reminded him, and James had answered unctuously, "I haven't missed a Sunday morning service in twenty years, Dominie." Did James think he could make a bargain with the Lord—"You push me and I'll give you a shove"? But how could you bargain with Someone who already has everything? The dominie sighed as James boomed pontifically: "Good evening everybody. Dominie, why don't we begin? This is supposed to be a rehearsal isn't it?" His tone added, "I am a busy man."

"Isn't Aunt Pat coming, Uncle James?" Connie asked.

"She has a headache and has gone to bed," James snorted. "Lot of nonsense. Ate too much, probably." He selected the best seat in the room and sat down as Connie worried: "Pop isn't here, either, to give me away. But he said not to wait; he had a call to make . . . Oh, there you are now, darling!" as the office door opened again and the doctor, followed by Tod, came into the room.

"Sorry, my dear, but I've had a very sick patient ever since dinner," Dr. White murmured, patting her bare arm. Why, the dominie realized with a shock, he was lying! Unless he meant himself, lovesick, kissing Gale at The Barn. You'd tried hard not to dislike anyone, but the doctor's too-smooth way with the lady patients you'd met in the sick-rooms of the parish had faintly sickened you in spite of all you could do. Dr. White was a masculine copy of Connie—dapper, dark-haired, with large brown eyes, suave smooth voice; only, in a man, such smallness and fine perfection was not as attractive, to a man's taste anyway.

He asked the dominie, shifting the conversation, "May we borrow the candlesticks from the church for the altar here tomorrow, Dominie?"

"Of course," the dominie said, evenly. "Now, Doctor, if you'll meet Connie at the foot of the stairs just as you will tomorrow night . . . Jim, you and Tod

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here will enter from the office. Connie, go up to the head of the stairs, please, and when you hear the wedding march you and Liz start down. James, would you mind putting Lohengrin on the phonograph, please? And we'll begin."

As they all scattered obediently, you could hear through the open window a car roaring up the driveway at full speed, hear the brakes jammed on recklessly. The dominie stiffened. Was it Terry at last? Connie stood half-way up the stairs, frozen, listening, but a long minute went by and no one came up the front steps.

"Probably just the caterer about tomorrow, or someone," the dominie said clearly, and could feel Connie relaxing. She started slowly along the stairs.

But the dominie did not relax. Instead of lifting, the queer sense of evil he had experienced when he had looked at the Nip gun settle down deeper, unreasonably over his spirits. He seemed to be waiting for more than a wedding rehearsal to begin. He couldn't get away from the feeling that there was danger in this room.

And then it happened, the thing he had been waiting for.

"Stop! Don't shoot!"

The fantastic cry rang through the open window behind the dominie's head and then the screaming began, a bright, thin sword of sound, tearing through the soft darkness, stabbing your eardrums. "Help! Oh, come, quick!"

"It's Pat!" Jim gasped, from the office doorway.

For an incredible second they all stood, stunned, where they were, and then Jim began to run toward the front door, with all the rest of the wedding party after him, running toward the Thomas house next door. But who would shoot Pat? The dominie was the last one out on the dark lawn between the houses and as he stumbled along, breathing hard, Pat's screams stopped abruptly.

"Pat!" Jim cried frantically as he ran. "What is the matter?" The light was on in her bedroom, but she didn't answer. The sudden stillness was more menacing than her screaming had been.

They crowded together up the stairs to her bedroom, getting in each other's way, and Jim was the first to enter. Pat was lying on the bed, sobbing as if her heart would break.

"What happened, Pat?" Jim demanded anxiously. It was typical of her that she had taught her sons to call her that, the dominie thought, looking at her lying there, clutching the pink silk coverlet in an agony of fear, unable to speak.

Pat's bedroom was like herself, too young, refusing to admit the passing of years, the dominie thought, looking around. The walls, pink with pale organdy curtains, might have delighted a high-school girl, and the deep pile rug was white. In front of the dressing-

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Straight Talk

Edited by FRANK S. MEAD

The Christian Spirit

Dear Editor:

I was preparing to send you ten dollars for a child's two weeks' vacation at Mont Lawn when my son, a totally disabled veteran who, although in his twenties, has no brighter hope than that of sitting idly in his wheel chair the rest of his life with little use of his hands, said, "Go get ten dollars out of my billfold, too."

Memories of days when his summers were filled with swimming, tennis, softball, picnics, camping trips, visits on a farm, etc., make him want for other children the opportunity to look back upon times of joyous outdoor activity. Therefore this second ten dollars comes from John F. Swigart of the above address.

Alma, Mich.

EDITH B. SWIGART

That is the most touching letter to arrive at this office within our memory; to say anything further is superfluous.

Here, Hereafter

Dear Editor:

I was brought up by strict Lutheran parents. . . . I am 57 years old. In all my church attendance I have never heard a sermon, or even read an article by any church head, on how people should live and act and get along together. Always the hereafter has been stressed, about which no human being knows anything. Wouldn't it be a good idea to teach the Golden Rule to church members? I believe that if this were done, from Sunday school up, the hereafter would take care of itself.

And why do we have to have ornate churches built with money which might better be spent on more necessary things? Nowhere do I read that Christ needed an ornate church in which to preach the gospel. Understand, I am not against ornate churches; they add to civic improvement and they serve a purpose. But do they further religious training? Couldn't that money be spent on education for the poor, etc.?

I would be very happy to have your reactions to this. To me, God does not sit in a church; He is in every flower, every creature, but I am sorry to say He doesn't seem to be in every human, as witness the horrible mess we are all in!

Helena, Montana MRS. W. D. MOORE

There are enough questions raised here to consume a generation of argu-

ment; we can't hope to answer all of them. But . . .

1. The Golden Rule is an ethical statement, not a religious one; and considering the last line in Mrs. Moore's letter, we seem to need something more than ethics to straighten us out!

2. Too many preachers do talk the hereafter to death, insofar as the patience of their listeners is concerned. A bit more emphasis on the presence of God in the here-and-now would be a healthy improvement.

3. You could give every penny in the universe to the poor, watch it disappear completely, and then find yourself with no churches at all. That hardly makes sense. No, Christ needed no ornate church; there are a lot of things He didn't need then that He might need now. If an ornate church provides an atmosphere of worship that helps just one soul, it is worth more than it costs. And some of us can't worship in a barn. And God may be as much entitled to a beautiful church as the pleasure-seekers are entitled to ornate theatres or railroad stations—or gas stations! Why worship in a shack and insist upon luxury everywhere else?

Maybe all this will not help Reader Moore. Can you help her?

Dorothy Thompson's "Communism . . ."

Dear Editor:

I think Dorothy Thompson's article ("Christianity and Communism," October) is true, and forthright. I believe it merits wide distribution. . . .

Philadelphia OWEN J. ROBERTS

Coming as it does from a distinguished (retired) Justice of the United States Supreme Court, we think we'll keep this one in the CHRISTIAN HERALD strong-box for posterity. Thank you, Justice Roberts!

FIRST COME, FIRST SERVED

● We have a few (250) reprints of the article, "Science Catches Up With God" (August issue) available for those interested. First come, first served. Please enclose ten cents for cost of handling.

—THE EDITORS

History Repeats

Dear Editor:

I rarely write to the CHRISTIAN HERALD staff to give criticism. In fact, only once did I do so, and I've forgotten how many years have passed since.

In an item headed "Taxes" in the news section (September), there was a statement so asinine that it stirred my fighting spirit for fairness. I'm surprised that Dr. Poling would allow such a thing to pass censorship. . . . It is not what you said particularly, about taxes, but because you added, "It is this sort of tactic that kept Franklin D. Roosevelt in the White House for four terms." Whew! How anyone of intelligence could make such a bald statement is hard to believe. I could tell you, as could many others, just what kept Franklin D. Roosevelt in the White House until he died, but why do so? It wouldn't make pleasant reading, and anyway history will tell all.

MRS. MARION T. GATES
North Hollywood, Cal.

(1) Dr. Poling imposes no iron censorship on C. H. writers; he trusts them. (2) It is very often true, as Courier hints, that a party or group elects its opposition (abuses by capitalists win more converts to Communism than Communists on soapboxes.) And (3) history may tell all, but nobody knows yet who killed Cock Robin, why the British attacked Bunker Hill from the sea, why Hitler stopped at the Channel. Here's hoping history does tell all in this case; it would make good reading!

Good, Bad

Dear Editor:

Darn it all, what's got into you fellows? The HERALD is really interesting this month!

Yakima, Wash. WILLIAM WORTHINGTON

Dear Sirs:

What in Sam Hill kind of a way do you make up your magazine? On page 25 of the current issue you begin an article by Lowell Thomas, and at the bottom of the page you say, "Continued on page 59," but on that page you have the ad of a moving picture; the remainder of Mr. Thomas' article I can't find anywhere in the paper. . . .

Richmond, Va. ROBERT N. HARTNESS

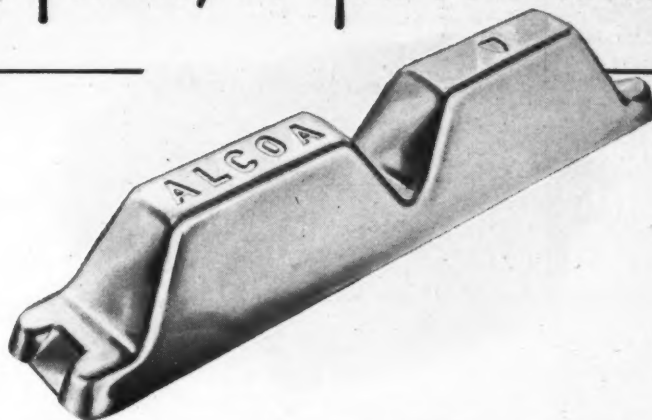
Gentlemen, gentlemen! Let's keep the language on a high level. To Reader Worthington: thanks for the pat on the back. Even the worst of magazines do come through with a good one, now and then. To Reader Hartness: so sorry. The printers are responsible for that one; we stopped the presses after a few thousand had run, and corrected the mistake. It's probably the only time in the history of C. H. that this has happened. Even the best of magazines do it, now and then! (Please—didn't you ever err?)

Speaking of high prices, do you know...?

1 Since prewar days, has the price of aluminum gone

UP...
DOWN...

stayed the SAME?



2 When each of these couples started housekeeping, what was the price of the aluminum ingot shown above?

33¢ a lb. 15¢ a lb. 27¢ a lb.



1900

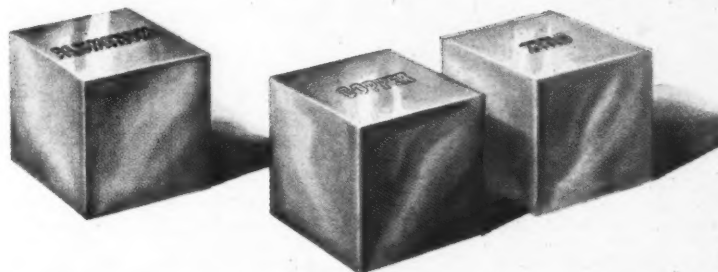


1925



1947

3 Which of these equal sized cubes of metal would cost you the least today?



ANSWERS

1. DOWN. In 1939 aluminum was 20 cents a pound. During the war Alcoa reduced it to 15 cents for ingot (14 cents for pig). That's still the price.
2. 1900, 33 cents. 1925, 27 cents. 1947, 15 cents. Quite different from the price history of most things, from the "good old days" till today.
3. The aluminum cube is much the cheapest. Iron is the only common metal that is cheaper than aluminum, size for size.

Did you? Did you know aluminum is one of the very few things that cost less today than before the war? And went down, not up, during the war when Uncle Sam needed so much of it.

It's a record Alcoa is sort of proud of. For, up to 1940, it was our job singlehanded . . . discovering how to make aluminum at lower cost and, at the same time, make it

better and more useful to mankind.

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